

THE
PANOPLIST,
 AND
MISSIONARY MAGAZINE.

No. 4.

AUGUST, (PART II.) 1813.

Vol. IX.

*All the Profits, after supporting the Work, will be devoted to
 the Support of Foreign Missions.*

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August 13.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 4. AUGUST, (PART II.) 1813. VOL. IX.

MISCELLANEOUS.

For the Panoplist.

NEW THEOLOGICAL INSTITU-
TION.

District of Maine, June 1, 1813.

MR. EDITOR,

I was surprised and grieved, on learning, from the Panoplist for March, what jealousy is entertained towards our "New Theological Institution." I would avail myself of the privilege you kindly offer, and wish you to insert the following remarks, in reply to your correspondent.

TO ALEPH.

SIR,

THE friends of the Institution, against which you object, hold themselves bound, in love to the Christian public, to give *information* of their proceedings and views, in a matter of this nature, and consequence, when they thus learn that their measures are [disapproved.

It will, therefore, be my first object, in undertaking their cause, to make to you a *brief statement of facts*.

In the year 1810, a Society was formed, in this district, and, on the 24th of June 1812, was organized under an act of incorporation, by the name of "The Society for Theological Education," not "Theological Society," as stated by a correspondent in Vol. IX.

the Panoplist. The design of this body is to assist pious, promising, though indigent, young men, in preparing for the Gospel ministry. Our funds are the produce of our own annual subscriptions, and of contributions. We are confined to no particular method; but render pecuniary assistance to young men in prosecuting either their literary or theological studies, at academies, at Colleges, or with private ministers, as circumstances require. It is, however, a principle with us, that a collegiate education, though desirable, is not indispensable in qualifying a man for the ministry; especially in those new settlements, whose wants we have most in view. We have done but little. Still we hope and believe that our labor will not be in vain in the Lord.

It has, however, been for some time the desire of this Society to attempt something more systematic and permanent with regard to the same object. We have wished to establish a Seminary. The means of accomplishing the purpose have been wanting; and a plan for the school has not been fully matured. But a Board of Trustees were ap-

pointed June 24th, 1812, and the outlines of a plan adopted. The school is intended to afford the means of instruction to indigent students, wholly or in part without expense to them, as circumstances require; to comprise both literary and theological instruction; to give *all* the students *at least* what is termed an *academical education*; to receive into the theological department graduates from Colleges; to assist, in their preparatory studies, such young men as prefer to enter a College, and have property to maintain themselves while there; to receive them a second time to prosecute a theological course; and not to refuse applicants who are not subjects of charity. This board, though first appointed by the society, is now independent of it; will fill its own vacancies, and manage the concerns of the Seminary without rendering account to us. The Society and the Seminary are therefore distinct, though aiming at the same object. The society patronize the school; and whenever it shall be established, engage to place their students in it, (except in particular cases,) "so long as the Instructors in said school shall maintain and teach the doctrines of grace." It is yet uncertain to mortals whether our wishes will ever be gratified in the establishment of the school. We have encountered some trials; the war has darkened our prospects exceedingly; our faith and patience are tried; yet we *hope*. Meanwhile the Society continue their exertions. Both the Society and the school are exposed, Sir, to your objections, both having the same object, and both

intending to introduce men into the ministry with acquirements which you deem insufficient.

I shall, therefore, state in the second place, *the motives or reasons which have induced us to take these measures.*

1. Notwithstanding all the present means of supply, there is a *great want of ministers* in the new settlements of this district. There are above 200 incorporated towns, besides many other settlements which are rapidly advancing to that rank. Only seventy-five towns are supplied with Congregational or Presbyterian ministers. Of the vacant towns, 12 contain more than 1500 souls each; 31 between 1000 and 1500 each; 38 between 500 and 1000; 14 between 400 and 500; and 17 between 300 and 400; making 112 towns, each of which has more than 200 souls. In ordinary cases, 300; at most 400 souls, in a new settlement, would, if united, be able to support a preacher. This vast region, however, comprehending more than 110,000 immortal and precious souls, is destitute of any stated preaching, except by sectarians. Whatever regard we may have for such Baptists and others as preach essentially the truth; and whatever hope we may entertain of the good intentions of some others; it will be agreed in the present discussion, that sectarian preaching is generally illiterate, and unworthy of the servants of Christ, who has required that his stewards be well instructed into the things of the kingdom of God, and capable of bringing out of their treasures things new and old. This field then lies waste. Sectarians, have

pre-occupied the ground, propagated errors, divided the people, and rendered them indifferent to the Gospel and its institutions. Those who live at a distance from this, or similar regions of darkness, delusion, and spiritual desolation, can form but faint ideas of the wants and dangers of our wretched fellow-sinners, even in this Gospel land. Missionary Societies have done much; and still a vast and dreary waste remains to be cleared and cultivated. Candidates for the ministry in New England and the neighboring states are not sufficiently numerous to supply the wants of the old settlements. Those who have expended much money and nine years of precious time in study, and who are really qualified for larger towns, and more eligible situations, most naturally fall into them. It is certain we have cause of gratitude to the gracious Head of the Church that "an unusual number of ministers have been settled in this district within a short period." But nearly all of them are settled in old towns, or in the most populous and thriving of the new settlements. A few have been stationed in the smaller and interior towns, who there shine as lights, and cast a few enlivening rays into the surrounding Egyptian darkness. Most of these few are men who have *not* received a public education.

It seems that "preachers have come hither, and have returned for want of employment." Whether these found all the flourishing towns supplied, and declined penetrating into the regions of poverty, division, and delusion, I know not. I know, that vacancies of the first de-

scription have been generally supplied. I know the people in new settlements are not always prepared to hire candidates; that they, with some old, but divided towns, must be stimulated and assisted by Missionary Societies; and that they are for the present inactive in consequence of the calamities which all of us feel, and the people of Maine peculiarly. No, Sir, many are *perishing* because there is no vision. Notwithstanding all the present means and sources of supply, there is a great want of ministers. And it is increasing every year. While we sleep, the enemy is sowing tares. Look, Sir, at Rhode Island; and let your eye affect your heart. Say, is it best to let whole towns and districts continue without the ministry, till God's holy day is forgotten, all the institutions of religion are unknown, and the descendants of the puritans become more heathenish than those who never heard the Gospel? Many portions of our country present scenes as gloomy as our own. Can we then be blamed, if we beseech the Lord of the harvest, that he would *thrust forth* [Gr. *εμβαλε,*] laborers into his harvest? Shall we be regarded by our brethren with a jealous eye, if, while we pray, we use our exertions to promote the same object? God forbid.

2. Men of piety and promising talents are often found, who cannot be fitted for the ministry in the way you propose. God does not usually bestow his grace on the rich and noble of the earth. Very few of this description, comparatively, are born into the kingdom. You

will contend, as earnestly as myself, that piety is an indispensable requisite for a minister of the Gospel. Natural talents are bestowed on the poor as well as the rich. Many who might shine as lights in the world, both in church and state, are never known beyond the town in which they were born. Many of the most faithful, laborious, and useful ministers, who *do* receive a collegiate education, acquire it by great industry and self-denial, and through many obstacles and difficulties, in which the prime of life is consumed, and they enter the ministry at the age of 30, or 35. Some men of superior natural talents are called to know Christ when rather advanced; and it seems improper that their services should be lost to the Church, merely because they cannot then become so learned as others. At any rate, there are *young* men of piety and talents, who cannot be educated in your way. Their fathers have no property to spare for the purpose. If they earn enough themselves, their nine years must become twelve or fifteen. Our Colleges are not charitable institutions. The Seminary at Andover will give them assistance gratis, in pursuing their *theological* studies, but only after they have *obtained* a collegiate education, or what is equivalent. This, however, they cannot do. Shall *we* endeavor to assist them through the whole course of their studies on your plan? It is beyond our means; beyond our hopes. We look on these men, who might be useful to Zion, (not forgetting the many and distressing wants of the people,)

and we cannot forbear saying to them, "*The Lord hath need of you; come up to the help of the Lord, against the mighty.*" In this state of things we ask, Is it allowable, and expedient to admit men to the sacred office with less qualifications than are bestowed at Andover? Here we hesitate, we reflect, we inquire, we pray; and we find,

3. That no defined degree of learning is required in Scripture, for the office of a minister. God requires that a bishop should not be a novice, but apt to teach, *able* to teach others, a scribe well instructed into the kingdom of heaven, bringing out of his treasures things new and old. His priests' lips must keep knowledge. His pastors must feed the people with knowledge and understanding. But he has no where placed a boundary. He has not prescribed a certain degree of learning, which shall be necessary to fit a man for service in his vineyard.

4. We learn from Scripture, that *God employs men of very different attainments*, in the ministry of the word. Paul and Luke, and John and Mark were men very unequal in their acquirements. Christ gave Apostles, and Prophets, and Evangelists, and Pastors, and Teachers; and all for the edifying of the body of Christ. Religious instructors, as well as others, had their peculiar gifts, differing according to the grace given unto them; and were accordingly required to prophesy, or wait on ministering, or teaching, or exhortation, as the gift of each had prepared him. And yet they were all fellow servants and brethren. The head, the hands,

and the feet, performed their separate functions; and yet all promoted the interest of the whole body without rivalry.

5. *The practice of the Christian churches does not establish the degree of knowledge*, which a minister shall possess. Certainly it does not furnish *your* standard. The advantages which the Seminary at Andover afford have been enjoyed in New England but a few years. An equal portion of time has not been spent by ministers generally, who were graduates from Colleges, and are now, or have been, faithful, well-furnished, and useful. The churches have also employed many who were never at a College, who have not only been the means of much good to souls, but, in many cases, an honor to the ministry. Of this fact there are living witnesses.

6. It is *impossible to fix a standard*. Ministers always have been qualified in different degrees, and always will be. Different native talents, with the same means, and in the same time, will produce a different result. Some men would be better fitted for an employment in four years, than others in nine. Some men with limited attainments would be more capable of instructing, than others who had ten times as much knowledge. God gives talents, to one, five; to another, two; and to another, one. Yet he accepts the improvement of each. Shall *we* insist, that the possessors shall equalize them before they shall improve them? We cannot, if we would.

7. *The wants of churches require men of different qualifications*, in different places. The

talents of a Missionary should be very different from those of the stated Pastor. In an obscure country village, a man may be well qualified for every duty to which he will be called; may fill up his life with usefulness, and lead many souls up to heaven; who would not be an acceptable nor profitable preacher in a city, where he would be surrounded with literary men, and be conversant both with inquirers and opposers of a more intelligent order. A man therefore, to whom providence has evidently marked out his way to a station of the first description, would go entirely aside from duty, if he should consume several years of a short life, in acquiring talents, which are never to be called into exercise. As well might a man, who designs to employ his life as a blacksmith, acquire at great expense a knowledge of the art of watch-making; or a farmer, who determines never to leave his native shore, acquaint himself with the business of the sailor. Would it not be strange, that a man, who knows he can never be President of a College, and intends only to take the charge of common schools, should yet labor to fit himself for leading students into the most abstruse mysteries of science. Far be it from me to undervalue learning. I would have *some* of Christ's servants as well informed, as the most erudite gainsayers. I would have *none* employed, who are not possessed of *solid attainments*. A minister ought well to understand the proper business of his function. He should have an intimate acquaintance with the sacred volume of God's

truth; and so much knowledge of the sciences as to fit him to convey instruction to his hearers in a perspicuous manner. But every man cannot be a Doddridge, nor an Edwards. And the exigences of the church do not *require* it. Some are wanted, in the regions of Socinian and other learned heresies, to combat infidels with their own weapons, and confute them with biblical criticisms. I rejoice that Andover affords the means of educating ministers for this service. I rejoice that means are there enjoyed, unknown to our fathers, for rendering many Gospel ministers learned, and mighty in the Scriptures; though I hope but few will devote their time and talents for life to the business of comparing quotations, manuscripts, and versions, while souls are perishing around them. Perhaps those who do not, like us, reside within the sound of the Macedonian intreaty from desolate regions, do not, like us, fully realize that the Church needs and requires men to go forth thither peculiarly fitted to "*endure hardness*;" men who seek not great things for themselves; men who will never meet a learned opposer, but find many errors, the offspring of ignorance; men prepared by the habits of their minds, to adapt themselves to common people.

8. The plan proposed will prevent *unqualified men* from undertaking the high office of religious teachers. It is natural for every soul, when born of God, to pity other lost sinners, earnestly to desire their salvation, and to wish to do something to that end. Many pious men, near destitute places, are ready

to fly to the rescue of souls from death, without ample ability to be useful. This is in a less degree the case in all places, where the situation of the destitute is known. A man of some natural powers, and of fervent piety, gives some attention to study, can lead in public devotions, is sound and understanding in the faith; but his attainments are small. An Association, viewing the pressing wants of their fellow men, are strongly tempted to grant him license to preach; they cannot find it in their hearts to refuse him. In this way unqualified men may come into the ministry. But this will be prevented, if men of this description can repair to a seminary, where they can be assisted, where they will not be fitted for eminence indeed, but to become respectable and useful ministers of the New Testament. It is to be lamented, that persons have rushed into the sacred office with so little preparation, in so many cases. We are aware that bad effects result from employing illiterate teachers. We would guard against this evil by our institution. On the other hand, learning may be, it has been, exalted higher, than its proper place. In our zeal for its promotion we are apt to overlook the other indispensable qualifications. A learned ministry may be wanting in spirituality, and the unction of the Gospel.

On the whole, we are constrained to believe that we may do God service, if he shall grant us means, and endue us with wisdom to pursue the proposed plan.

But, Sir, deference is due to

your remarks. I shall, therefore, in the third place, briefly reply to your objections:

1. You say "the institution will tend to *degrade* the ministerial character." It should be remembered, that the ministerial character is not yet generally *raised* to the standard of Andover, for which you contend; because few have had such advantages as are there enjoyed, till within a few years. Something has been said which will show that the probable tendency of our institution will be to *raise* the character of the ministry from its *present state*.

2. "The proposed Academy is in its very design, a *rival* institution to all our Colleges, and particularly to the Theological Seminary at Andover." I think this is not the fact. Such as have property and time will prefer to pass through College; and we shall advise to it. Others generally do not go to College, even when there is no other institution to take them. Those who can command the means will still prefer Andover. The objects of the two institutions are different, but not opposite. You would fit men for certain stations; we take *other* persons, and fit them for *other* stations. Most of those who will come to us; could not have gone according to your desire. They would have been useless to the Church. We should have no sinister motives in our acts of benevolence. We should think little of the grandeur or celebrity of an institution. We should rejoice only in its purity and usefulness. I sincerely wish there were pious young men enough in this state to fill two

such institutions as that at Andover. If ours could be useful in another part of the vineyard, I should be willing it might receive students. If I can do good, I will not consider you as an intruder on my prerogative, although you do good likewise, in your appointed sphere, and by lawful means. Let there be no strife, I pray thee, between me and thee, and between my friends and thy friends; for we be brethren. I am persuaded, Sir, that if you knew our motives and views, whatever bad *effects* you might fear from our measures, you would not impute to us the "*design*" of rivalling an institution, for a blessing on which we ardently pray.

3. You say the proposed Academy "will produce an *unhappy division* among ministers." Such a division does not exist now, though there is a greater difference in attainments than would result from our seminary. Pious and faithful preachers of small acquirements, without collegiate education, unite with others of the first eminence; and they hold each other in mutual estimation. And this, although it is "*understood*" that the one class have studied little, and the others much. I do not think it is the manner of pious ministers to despise their brethren, who appear to be ministers of Christ, because they have less knowledge than themselves. Each esteems others better than himself.

4. I am not in the least degree apprehensive that the students in the College of our Baptist brethren in this quarter will make greater attainments than our own.

5. Your fifth objection is removed by our allowing the importance of training up *some* for the service you mention. But we would fit men for *another* service, where great acquirements are not needed.

6. You say, "there is little reason to expect that our students will be favorably *received* by the public." Let fact reply. Numbers *have been* received in new settlements, and in older towns, who were never graduated at any College; and some who had enjoyed much smaller advantages than we propose to offer. In almost every settlement some inhabitants are found, who have not lost their regard for the institutions of religion which they enjoyed in their youth, and are very desirous of a preached Gospel. In most places appear a few real Christians, who are hungry for the bread of life. These live in the midst of sectarians. They know they cannot give the support which men of nine years study expect. Many parishes must be assisted several of the first years, in paying even a small salary. In this situation they will joyfully hail the heralds of salvation, though they should be less learned than others. They will deem those their best benefactors, who help them to such men. They will not emulate older and richer towns. Their possessions and modes of living are inferior; and they are contented. We hope, that God will raise up men of a spirit so humble, that they can go forth without repining at their humbler lot; accounting it so great an honor to be employed in any part of our Lord's vineyard, to bear his messages of grace, that they will not sicken, nor be consum-

ed with ungratified ambition, when viewing the eminence of their brethren; men so devoted to the work of winning souls to Christ, as to commend themselves to the acceptance of the people.

Now, Sir, is it not, "on the whole, *desirable* to have the new settlements supplied in this manner?" If any are otherwise minded, we entreat them at least *not* to "consider us as espousing a cause, inconsistent with the design of the Theological Seminary at Andover, and hostile to the interests of literature in general;" both of which we desire rather to promote.

When I call to mind the worth of lost souls; when I suitably value the Scriptures and the preaching of the Gospel; when I see the vanity of all attainments, which are not consecrated to God; when I think of the distressing state of those thousands who are even now suffering all the horrors of a famine of the word of God; I can do any thing, consent to any thing, *but what is wrong*, to send the Gospel to the destitute. The proposed plan presents advantages for that purpose. *I cannot find it is wrong*. I cordially enter into it. I hope and pray it may not prove abortive.

And now, Sir, I am persuaded I shall have your leave to solicit the candor, the forbearance, and even the prayers, and the assistance of the Christian public; and to ask such of the wealthy as may read these remarks, and are desirous of promoting the order and welfare of the community, or the cause of religion, *whether this Seminary will not have a claim on their beneficence?*

Yours in the Lord, ALPHA.*

For the Panoplist.

ON THE DUTY OF EDUCATING
CHILDREN FOR THE ARDUOUS
DUTIES OF THE PRESENT
TIMES.

I WAS lately struck with an expression which occurs, if I mistake not, in Dr. Dwight's sermons, preached on the last national fast, to this effect; *'that now is the harvest-time of the world.'* If this brief description of the present day is correct, (and I verily believe it is,) many important duties press upon Christians with increasing weight; duties which ought to be clearly explained, powerfully urged, and vigorously performed. Among these duties, the following hold an eminent rank; viz. the support of a learned, laborious, and evangelical ministry; new and extraordinary attempts to educate pious young men to become preachers of the Gospel at home and abroad; a revival of church discipline; more enlarged endeavors to plant, cherish, and extend missions to the heathen, and to distribute the word of God in every language, and in every part of the world; the general support of schools and literary institutions, of the highest and lowest orders, and under such auspices, as that they may all be nurseries of piety and virtue; and the education of children with a peculiar regard to the wants, the dangers, and the encouragements of the present times. On the last topic I propose to offer a few plain remarks; though I could wish that some abler pen than mine were employed on this and each of the other above-mentioned subjects.

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It should be premised, that while nearly or quite all writers on the Prophecies agree in the opinion, that the millennium is not far distant, there is yet a considerable diversity of opinion on this question; Whether the Church is to suffer a short but severe depression, or the dawn, which is now hailed with rapture, is gradually to brighten till it shall be lost in the full splendor of the millennial day? In whatever way this question may be answered, the subject under consideration is equally worthy of attention. On either supposition, our children ought to be fitted for trials; for, in the most favorable case which can be reasonably stated, there must be a violent struggle before the *prince of the power of the air, the god of this world*, will be dispossessed of his dominion. When we contemplate the many millions of our race enveloped in the gross darkness of idolatry, superstition, and infidelity, and the few thousands who can be justly numbered as on the Lord's side, we must admit, that if the world is ever converted by human means without the aid of miracles, so great a conquest cannot be achieved but by a spirited and arduous warfare.

It should be observed also, as claiming our particular consideration, that the advances towards the *day of decision* have been very rapid of late. Great events now succeed each other with astonishing quickness. The scheme of Providence is rapidly unfolding. In former times, men were born, lived in one still unvaried course, and died, without perceiving any great alteration in the state of the world around them. But we

of the present age, who have lived thirty years, have seen greater changes within our own time, than could have been seen, at other periods of the world, in several centuries. And these changes are more wonderful as they affect the prospects of Christianity, than in any other point of view. Let every Christian parent, therefore, consider well the obligation which lies upon him to educate his offspring for the service of Christ, at this eventful day; and let his attention be specially directed to the following particulars.

1. The grand requisite, in order to usefulness in the Church, is piety. Every religious parent will of course desire that his children may be pious; but how few, alas, are there, who *labor*, as well as *desire*, that their children may be converted to God. I know it is not within the power of man to confer a spiritual grace; but I also know, that the providence of God affords the most ample encouragement to parental exertions for the conversion and salvation of children. The value of a single soul, and that the soul of his child, must appear inestimable to a man of reflection, especially to a Christian. At the present time, when multiplied exertions are making in the cause of Christianity, and many more are yet to be made, it seems peculiarly desirable that the number of laborers in the good work should be increased. The Romans considered every father as a benefactor to the republic, because he had contributed to its power. How much more earnestly should the pious father and mother aim after the happiness of training up for the

Church a family of truly religious children. Parents should agonize in prayer for the spiritual renovation of their dear offspring; they should give precept upon precept; they should earnestly exhort their children while young and tender, laying before them the great inducements to a life of distinguished piety, which the present state of the world affords; they should consider the dangers, which, at the present day, threaten such as do not become early religious, and the aggravated condemnation of those who shall finally perish, in this time of God's peculiar manifestation of his power and grace. If all religious parents would assiduously, continually, and fervently pursue the course here recommended, is there not much reason to hope, that God would mercifully bless their efforts, and give a new heart.

2. Children should be educated in a course of self-denial. Under this head I shall not be understood to countenance voluntary austerities and mortifications, suffered for the sake of promoting self-righteousness and pride, but to insist upon a habit of surrendering personal enjoyments and gratifications, whenever an enlightened conscience pronounces the surrender to be necessary. Every thing which would retard the pilgrim in his journey to the heavenly rest, or limit the extent of his labors for his Savior, should be cheerfully relinquished. Too many professed Christians have deceived *themselves*, rather than others, by a mere profession. They have made the sum of religion to consist in a round of formal duties, while

they remained under the entire dominion of selfishness and worldly passions. Possibly they have made long prayers, and have been able to converse tolerably well on religion, while deaf to the calls of charity, and regardless of the great interests of truth and godliness. *Where there is no self-denial, there can be no real virtue.* The whole of a child's education should impress upon him this fundamental truth; and he should be accustomed from his earliest years to make personal sacrifices for the good of others. He should feel that he lives not for himself, but for mankind. If disposed to pervert this maxim, and to neglect the small things within his reach, under pretence of doing good on a larger scale, he can be called back from his reverie by the reflection, that it requires no self-denial to do good on a large scale, in imagination only; while to discharge with fidelity the every-day duties of life requires great steadiness of principle, and may prove the existence of great love to God and man. It is thus that the Christian, though placed in a humble sphere, can do great things. By a life of prayer and self-denial; by a laborious and patient performance of the ordinary duties of his station, the plainest and most obscure Christian may benefit many by his example, and more by his interest at the throne of grace. Such characters are especially needed now. God has employment for them, in accomplishing the great work of reforming the world. He has begun to build the walls of the spiritual city, and great must be the multitude of workmen while the grand design is

carrying into execution. Every person can do something; every person can do much. Let every one then engage with alacrity, and prosecute the labor allotted to him, till the great Architect shall release him from his present toils and dangers, and reward his perseverance by admitting him into heaven. But I am insensibly wandering from my subject. If self-denial is essential to virtue, I trust no reasoning is necessary to prove that children should be early accustomed to deny themselves, and to yield every possession however dear, when the cause of Christ requires it.

3. Children should be educated in a course of habitual beneficence. Self-denial is preparatory to beneficence. The one furnishes the means of doing good; the other applies them. The great characteristic of our Savior while on earth was, that *he went about doing good.* It should be deeply impressed on the minds of the young, that this is the great thing for which intelligent beings were made; that by doing good a resemblance of the glorious Creator is stamped upon the character; and that all other desirable possessions without this will ultimately prove of no value.

A life of beneficence will be distinguished by two prominent traits, charity and activity. It may be useful to consider these traits separately.

Charity should be taught systematically, both by precept and example. It should be considered as an indispensable part of instruction and of practice; just as really so, as truth, justice or industry. It is as often command-

ed in the Scriptures, as any other duty whatever; it is not less necessary to the Christian than any other duty; it is most amiable in its aspect, most cheering in its tendency, most blessed in its effects. Charity, by which I here mean the gratuitous application of property and time to the relief of the temporal and spiritual wants of others, is a duty which truth obliges me to say has not been sufficiently understood or practised by any part of the Christian world. Many are now awakening to a perception of their duty; but the greater part, even of professors of religion, continue to sleep on. Yet God has taken abundant pains to instruct men in the nature and extent of charitable claims. If the Levitical law had been given on purpose to designate and enforce claims of this kind, it could not have been more express and particular than it is. The whole New Testament supports, in regard to all mankind, the great principles of beneficence which the law of Moses had urged upon the Israelites, throughout the code of their national polity. If a nation were to act unanimously on these principles, it would exhibit the highest degree of worldly prosperity, an universal freedom from poverty and want, and an universal practice of industry and economy on the one hand, with a constant and humble dependence on God and a perfect freedom from excess and intemperance on the other. Such an exhibition will yet be made by all the nations of the earth, in the happy period which is visibly approaching. That each religious parent may do all in his power to hasten the period al-

luded to, let him instruct his children that charity is to be performed with as much regularity, promptness, and cheerfulness, as any other duty of life. They should set apart a weekly or monthly portion from their savings, or earnings, (as soon as they are able to save or earn any thing) for this purpose; and they should, if possible, be furnished with the opportunity of saving and earning, at an early age. They should see, in the cheerful countenances of their parents, the joy experienced in relieving want, and mitigating distress. They should be taught to dwell with pleasure on the *many* invitations to charity, which are presented to the benevolent. No truly good object should they be allowed to consider as an intruder, though their means should not permit them to give aid except to a very few. The portion claimed for benevolent purposes they should see to be a valuable and important portion; not a mere trifle, utterly insignificant when compared with their father's income. They should be taught to value money principally as a mean of communicating happiness; and for this purpose they should be encouraged to acquire, preserve, and expend it. The young may easily be taught to practise charity, both by giving their money and spending their time for benevolent objects. It is not difficult to make them understand with what temper, and from a regard to whose authority, these duties are to be performed. The man, who habituates his child to take pleasure in doing good, especially if God confers at the same time a *truly benevolent disposi-*

tion, does more for the temporal happiness of the child, than if he left him heir to millions, without an inclination to use his wealth for the benefit of mankind. Let it not be supposed, that I am urging upon all to give large sums in charity, or to teach their children to do so. That would be absurd and impossible. But all should devote an important portion of their means—a portion which costs them time, or labor, or something which they value. The widow's two mites teach more than could be fully detailed in a volume.

Perhaps it will be said, that the course here recommended would exhaust the community by charitable donations. Far from it. If this course were universally pursued, the community would be enriched in a manner hitherto unexampled in the world. If all the poor exerted themselves to lay up money for charity, they would insensibly and before they were aware of it, emerge from poverty. They would never be found in a grog-shop, or at the gaming table. The way, in which much of the money necessary to reform the world is to be procured, is by *saving*. More than fifty millions of dollars, which have been annually wasted by the people of the United States for these ten years past, might have been saved, without abridging one rational enjoyment; and this enormous sum might have been employed in charity without diminishing the wealth of the country, or lessening the happiness of a single individual. It would indeed have increased the happiness of many millions. The time is coming when these truths will be felt; let children

be taught to feel them now. The time is coming when the numberless millions now squandered in debauchery, excess, and especially in war, will no longer be perverted to fill this world with tears and blood, with agony and despair, and to people the world of perdition; let children be taught to act with a particular design to bring about that time as quick as possible.

On the activity which ought to pervade the life of a Christian, surely little need be said. Shall he sleep at his post at such a season as this? Shall he fold his hands, and idly gaze around in harvest time—the harvest time of the world? Shall he educate his children to be spectators, lifeless spectators, rather than actors in the wonderful events of the present day? Every talent ought now to be employed to the utmost. He that has the head to contrive, the tongue and the pen to persuade, or the hands to execute, should be on the alert, and make no compromise with ease and indolence. No habit of honestly acquiring property, of instructing the ignorant, of admonishing the vicious, should be suffered to subside. The wisdom of age and the ardor of youth should form a holy combination, and all the powers and faculties of the body and mind should be dedicated to the grand design of reforming mankind, by producing in each circle of influence these good effects; which, if produced in every circle, would form the great consummation so often mentioned.

4. To piety, self-denial, and beneficence must be added courage. Bold must be the

man, and in the highest degree resolute and persevering, who is completely fitted to be the most useful at the present day. In order to instil suitable courage into the minds of the young, nothing will avail without a paramount regard to the authority of God. In a mind where such a regard exists, it will be practicable to form a habit of disregarding the opinions and maxims of the world. The youth in our public seminaries of learning should be especially guarded on this head. They should, as far as possible, be made superior to any temptation which can be offered by a regard to the applauses or the votes of the people. It is indeed to be most deeply lamented, that, in consequence of the depravity of man, the grand feature of an elective government should become the most universal and powerful means of corruption; and that the exertions of the wisest and the best of men should be so often limited, paralyzed and crushed, by the corrupt influence of the weakest and the worst. Such however is the fact. The only remedy, so far as human means are referred to, is to form a combination of able, independent, upright men, who are perfectly willing to forego all popular honors, for the sake of promoting the present and eternal happiness of their fellow creatures. Let me not be supposed to sanction, under the name of courage, a proud, self-sufficient disregard of the feelings, or even of the prejudices or vices, of the world. The courageous man may be as conciliating in his manners, as inoffensive in his deportment, as

affectionate and mild in his temper, as can possibly be desired by any one; but he may not yield to a temporizing policy; he may not surrender the great interests of virtue; he may not cease to defend them, for the sake of all the honors and rewards which the whole world could bestow. Let courage be added, then, to the list of necessary qualifications on the part of the young, if they expect to serve God and their generation faithfully.

I intended to have added a few words, on the encouragements to such a course as is here recommended; but must defer them to another opportunity.

AGENOR.

SOCIETY FOR INSTRUCTING THE POOR AND IGNORANT.

THE following account of an association of gentlemen in one of our large cities, formed for the purpose of instructing the poor and ignorant, was communicated in a letter to the Editor of the *Panoplist*; and is transcribed for insertion, as worthy of the consideration of benevolent persons in other similar places.

OUR Society was first formed with the general object of devising plans of usefulness, and executing them, as far as our means would enable us. At first it consisted of but few members. It has, however, been enlarged at different periods till the present time, when it consists of forty.

Its attention was directed to the suburbs of the city, and for a while to the children of the alms-house. In the suburbs prayer meetings were established with a view to give an opportunity of social worship to those

who would be otherwise destitute of the privilege. For the children in the alms-house a catechising school was formed, at which about sixty children were instructed in the principles of religion. At this school the members of the Society instructed in rotation; at the prayer-meetings we frequently had the assistance of the different clergymen in the city, and at times the services of a preacher who was supported by the Society, aided by the donations of their friends. When we could not avail ourselves of the assistance of the clergy, the members of the Society conducted these meetings.

In the course of two years from the first formation of the Society, one of the prayer-meetings was relinquished in consequence of the building of a church, and the settlement of a minister in the immediate vicinity. The other prayer-meeting was not sufficient to call into exercise the active exertions of the members of the Society, and it became desirable to enlarge our plan of proceedings. In imitation of the Evangelical Society of Philadelphia, we turned our attention to the children of the suburbs, and with very little difficulty succeeded in establishing five catechetical schools, to which for the last eighteen months we have principally confined our attention. At times we have had in the different schools as many as 600 children of both sexes; and as the number has been continually changing by frequent removals, and by the dismissal of those who have completed the course allotted to them, we have probably given instruction to at least 1200

children in all. The greater part of these had no other means of gaining religious knowledge.

As an incitement to good conduct and diligent application, Bibles, Tracts, and other books have been distributed among them, and we are convinced by thorough inquiry that in general these presents have been highly valued, and read with attention. Our custom has been to meet with them one afternoon in each week, and in addition to the Westminster and other catechisms, we have taught them Watts's Hymns and select passages of Scripture.

We are convinced from our experience and observation, that there is no object more worthy of the pious in populous places, than that which we have been pursuing. All laymen are capable of teaching the catechism, whereas few comparatively have a suitable talent, a sufficient confidence, to lead in mixed assemblies for social worship. No remarks are necessary to confirm the generally received opinion, that youthful minds are the most susceptible of impressions in religion as in all other things.

The free schools of New England, as well in the larger as in the smaller towns, furnish excellent opportunities for exertions of this kind: and the happiest effects might be expected from the faithful efforts of a few men of zeal and judgment, in the different places where these schools are established.

Among the benefits of these institutions, that of affording a favorable opportunity for the distribution of Bibles and religious tracts is very considerable. The recipients of these presents may

have the most important and plain passages of the Scriptures, and the most interesting tracts, adapted to their capacities and characters recommended to them; may have the importance of them urged; and may be questioned as to their fidelity in attending to them: whereas in general, when a Bible, or a tract, is presented, the receiver is left to himself to select plain or intricate passages, or to neglect the gift altogether.

As to the result of our exertions, I can only say, that we have felt ourselves greatly encouraged, in the serious attention and tender interest with which our instructions have been received. We feel confident, that, on the minds of many, impressions have been made, which will not be erased; and that some will become habituated to reflection, who otherwise would have been left to their own corrupt desires, and to the baneful influence of corrupt examples.

The consequences of general exertion for the moral and religious improvement of the young in the lower walks of life would be equally interesting to the Christian and the patriot. Many

thousands, now left to ignorance and corruption, would be trained up for useful citizens; and many, who now perish in ignorance and vice, would be ransomed from the grave and made partakers of immortal felicity.

Christians profess to be devoted to the cause of their Savior, and doubtless many are sincere in their profession. But why should the many opportunities of promoting the Savior's cause be overlooked, or wilfully neglected, when if rightly improved they would not only be the means of glorifying God, and doing good to men, but of adding to the temporal enjoyment and celestial blessedness of those who thus turned them to a good account?

The minds of the members of our different churches have been much drawn to this subject. Within a few months an association of the most respectable females of the city has commenced the catechetical instruction of the children of the free school. They weekly instruct in the principles of religion about 900 children, otherwise in general destitute of the means of Christian knowledge.

RELIGIOUS COMMUNICATIONS.

THOUGHTS ON THE LOSS OF NEAR RELATIVES.

IN this transitory world, which is forcibly described as "a vale of tears," we are often called to mourn at the death of near friends. On these solemn occasions, our minds should be much employed in seeking to derive spiritual improvement,

and in suffering ourselves to be taught by the afflictive dispensations of God's providence. The following thoughts are offered to the particular consideration of mourners, at the same time that it is hoped they will not be useless to others.

Christian Brethren,
You have lost relatives and

friends, who were endeared to you by many kind offices, by a long intimacy, and by the ties of blood and affection. They have been summoned away from this world, and have entered upon an unchangeable state. You remain a while on earth, and have duties to perform, one of the greatest of which is, to make a suitable use of your bereavement. On the topics hereafter stated, the writer has often dwelt not without profit, as he hopes; and perhaps it is not too much to hope, that they may be profitable to others.

1. One of the first and most natural inquiries, on the death of a near connexion, is, How was the deceased affected while living by the intercourse of those who now survive? Or, to bring the inquiry home to each individual, how was he affected by his intercourse with *me*? Was he improved or injured, made happy or uncomfortable, by my conversation and example? Has my life, so far as he was affected by it, been of a nature calculated to lead him to heaven, or to prevent his going thither? Did my influence tend to make him selfish, proud, worldly minded, and to alienate him from God, or to make him disinterested, humble, heavenly-minded, and to unite him to his Maker and Redeemer? He was my father. Was I obedient, faithful, and devoted to his service, so far as that service was conformable to the law of God? He was my brother. Did I live with him in the cultivation of all that fraternal affection, which is so desirable, which is so pressing a duty, between relatives in that near connexion? She was my mother. Did I ren-

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der her that honor and love, that kindness and complacency, which the Scriptures require, and which are necessary to the happiness of a parent? She was my wife. Did I shew her that tenderness and love, in all the varying circumstances of life, to which she was entitled? Does my conscience reproach me in none of these things? Or, on the contrary, am I pricked to the heart when I call to mind the peevish words, the unkind actions, the bad examples, which have too much abounded in my conduct? How many hundreds of idle words, how many thousands indeed, do I wish had never been spoken? How much have I done and said, which I would give every thing in my power to have undone and unsaid. How gladly would I change my conduct, and repair, so far as might be possible, the evil tendency of my example, if the deceased could be restored to life. O the responsibility of having contributed to form an immortal soul an enemy to God, and to perpetuate that character in the person of one who was near to me, and who had every claim upon my benevolent wishes and efforts. If not so bad as is here described, yet how different has my conduct toward the deceased been, from what it ought to have been. How little of my conversation has been employed upon religion; how much of it has been engrossed by the world. How little strength and encouragement to a life of piety has my deceased friend derived from me; and how often has he been impeded and entangled in his course by my wayward, or at best unprofitable, influence?

How much good that I ought to have done have I left undone? Into how many snares, which I might have avoided, have I fallen? If I have a good hope concerning the spiritual state of the deceased, how thankful ought I to be, that my defects, and bad examples, have not availed to prevent his entering into life? Or if I can congratulate myself, (as some happy individuals may do,) that my uniform conduct, my unpremeditated words, my exhortations, my prayers, have been favorable to virtue and godliness in those around me, how thankful ought I to be for such a distinguished privilege. More to be valued than all which this world can afford is the consolation of having contributed to help an immortal soul forward, while agonizing to enter the strait gate; or of having strengthened and comforted the weary pilgrim while walking in the narrow way.

With what horror would the irreligious father, son, or husband, look back upon his influence on the everlasting condition of his deceased relative, if he only had a proper view of the subject? How would he mourn day and night over abused privileges, and perverted influence. How would he shudder at the thought, that numberless opportunities of doing good to one, whose future condition ought to have employed much of his attention, are lost for ever; that the injury done to the departed individual is irreparable. To such a person how is the value of the soul enhanced; how does every thing else dwindle and shrink in the comparison. Let such a person take warning by

the past, and be wiser hereafter. Let him seek the salvation of his own soul; and, should he become an heir of life, he will be ready to devote himself peculiarly to promoting the spiritual benefit of his surviving relatives. This naturally leads to another important use to be made of the death of friends.

2. Those, who have lost near relatives by death, should be quickened to the performance of all their duties to their surviving friends. In this way their reflections on past negligence or indolence can be turned to good account. Unless this be done, they will become more hardened and negligent in future, and further removed than ever from exhibiting a holy and blameless example. If no compunction is felt on account of a bad influence exerted on those who are gone to their final audit; if no resolutions of amendment are formed over the graves of those whom we neglected to benefit when we had it in our power; we may well conclude, that we are given over, for the present at least, to the most deplorable stupidity.

Let us remember, my dear fellow immortals, that *the time is short*. We have no years, no months, not a day, to lose. Some of our friends have already gone to witness the realities of the eternal world; others will quickly follow. If we have duties to perform, they must be performed *now*. To defer them, is in effect to say that we choose not to perform them. Let us then ascertain our duties; particularly our duties to our friends and relatives; those duties which concern them as rational and

immortal beings; and let not a day pass over our heads without seeing them performed.

Many persons deceive themselves with projects of future kindness and benevolence. But every future project, which is at variance with the present tenor of the projector's life, is a delusive dream. Let no plea of a more convenient season, or more ample means to be enjoyed hereafter, satisfy him, who feels the weight of a present obligation. It is true you may have more leisure to show kindness, and more means of beneficence, hereafter than at present; but that should not hinder you from doing all the good within the compass of your present means. It is no less true, that those to whom you intend shewing future kindness may very probably soon be removed from all earthly friends; and that too without ever experiencing those attentions which you actually intended to bestow, but which death intercepted.

When a person stands by the grave of an intimate friend, he is under the best circumstances to feel his obligations to survivors, and to realize that he and they are beings made for eternity. Let this feeling be cherished till it becomes habitual, and influences the conversation, the prayers, and the life. When tempted to indulge in anger, in contempt, in unkindness, let each one stop himself with the question, Am I prepared to do an injury, perhaps a permanent injury, to an immortal being? O let me rather benefit the souls of my fellow creatures, at whatever personal inconvenience; let me perform all my relative du-

ties with exemplary strictness, so that the guilt of destroying the soul may not lie at my door.

3. It will be useful for those who have been bereaved of near friends to contemplate the present condition of the deceased. How does the unembodied spirit look back from the confines of the eternal state, and regard the pursuits, the aims, the strife and bustle of this infatuated world. What are the objects which possess a durable importance in the view of such a mind. How vain appear the riches, and all the envied distinctions of this mortal state! How odious appear the wars, the oppression and cruelty, the idolatry and superstition, the insensibility to eternal realities, the slanders and private injuries, the family contentions and groundless animosities, which distract and torment the human race, and render the few years of life irksome and full of anguish. How unreasonable and foolish now appear all the little jealousies, or more inveterate prejudices and envies, which so often arise between good men. How wise and dignified now seems a kind, forgiving, placable, peace-making temper, and how foolish seems the contrary. How grand and noble appear all those charitable designs which have for their object the salvation of souls. How worthy of the most strenuous exertions, of engrossing the whole soul and impelling to the greatest possible activity, are the employments of preaching the Gospel, either to a stated charge in a civilized country, or to the heathen; of giving pious instructions to children; of superintending a seminary of youth and ed.

educating them in the fear of God; of making and executing salutary laws—such as promote genuine morality and true virtue—; of mitigating the sufferings of the poor and sick; in short, of doing good on Christian principles and with a just view of Christian responsibility. How elevated is the character of a true benefactor, in the humblest sphere; how despicable that of a tyrant and oppressor, though surrounded with myriads of servile flatterers, and attended by every imaginable circumstance of pomp and grandeur.

4. Let mourners for deceased friends consider what will soon be their own situation. Soon, very soon, my friends, you too must leave the world, and your unembodied spirits will either enter into rest, or sink to perdition. How will the world and your present pursuits appear to you then? You stand on the brink of the grave; are you aware of it? Do you realize it? Are you prepared for the change? Ask yourselves every morning and every evening, if you should act as you now do, if the next step were into the grave? If you answer in the negative, all is not right. Be wise; think of the value of your souls; aspire after heaven; *flee from the wrath to come.*

A. B.

PLAIN SCRIPTURE READINGS.

No. IX.

MATTHEW VIII, 1—17.

Various Readings.

VERSE 4. Griesbach supposes a different method of spelling the

proper name Moses, from that in the received Greek text, has nearly equal claims to be admitted; but this could not change a letter in English.

V. 5. for *Jesus* read *he*.

V. 8. for *speak the word only*, read *only command with a word*. The change in this place, is occasioned by putting the Greek noun which is translated *word* in a different case. The meaning is not altered in the slightest degree.

V. 13. The word translated *centurion* as admitted by Griesbach is of a different declension from that in the received text. This has no effect on the meaning.

Not one of these proposed alterations can change the meaning in the least.

Dr. Campbell and the Improved Version have given *Sir* instead of *Lord*, in the 2nd, 6th and 8th verses of this chapter. This translation appears to me to be an error of the very first importance; and directly contrary to a principle on which Dr. Campbell has repeatedly insisted with great force; viz. that a word of very extensive signification should not be rendered by a word of a more limited, certainly not by a word of *very* limited, signification. The word here properly translated *Lord*, in the common version, like the English word by which it is rendered, has perhaps as extensive an application as any word in the Greek or English languages. I say as extensive an *application*; for the *meaning* seems not to be various, in the immense variety of cases in which it is used. When a person, or a being, is

addressed by the appellation of *Lord*, the meaning is, that he, who is thus addressed, has the disposal of the favor asked, or has an authority and control over others, or a property in something, in reference to which disposal, authority, control, or property, the word *Lord* is used. So it is with the Greek word, which here occurs. Throughout the Septuagint it is used as the translation of the Hebrew *Jehovah*, because God is the Sovereign Disposer, the original Possessor and Ruler of all beings and events. In different passages of the Scriptures, the same word is applied to men in the characters of *master*, *husband*, and *father*, because men in those relations have an authority and control over their servants, wives, and children. The force of the word in each case is to be learned from the known character of the person, or being, addressed, or from the nature of the address itself. Thus, if a man says, *Lord have mercy upon me, and forgive my sins*, we know he is addressing God; because none but God can shew mercy in the manner intended nor can any other forgive sin. But when we hear a servant say, as in Luke xii, 45, *My lord delayeth his coming*, we are at no loss to perceive that he is speaking of his earthly master. So when Mary used the same word, under the apprehension that she was speaking to the gardener, John xx, 15, she accosted him as the person who had the direction of affairs in that inclosure, and who had, as she imagined, removed the body of her Savior. What I would infer from these observations is, that

the original word in question should be always translated by a word of like general application; or, if some few exceptions should be allowable, they should be used in cases so clear that there is no danger of limiting the sense, and thus perverting it. The case last quoted, for instance, is so plain, that there is no danger of mistake in translating the passage as our version has it. Similar cases occur in Mat. xiii, 27, and xxi, 32. But the cases in the passage under consideration are by no means of this class. Let us consider them.

Previously to commencing this chapter, Matthew had used the word translated *Lord* in thirteen instances. In the ten first, it is applied, as throughout the Septuagint, to *Jehovah*; in the eleventh, which is Mat. vi, 24, the meaning doubtless is, *No man can serve two supreme Lords*; in the other two, Mat. vii, 21, 22, it is applied by our Savior to himself, as the *Supreme Arbitrator of life and death, as the final Judge of the human race*. What propriety is there, then, in translating the very next passages in which the word occurs, as though *the leper*, and *the centurion*, considered our Lord as a mere man? The word in the original does not imply that those who used it received our Savior in the character of a mere man; but the word *Sir* does. Why not translate by the same word in the preceding chapter thus: *Not every one that saith unto me, Sir, Sir, shall enter into the kingdom of heaven? And, Many will say unto me in that day, Sir, Sir, have we not prophesied in thy name?* This would indeed be intolerable; but whether the

same translation of the passage in question, is not equally unwarranted, the learned and candid will do well to inquire.

Perhaps we have no means of determining precisely in what light the leper and centurion viewed Christ; but it appears to me much more probable that they regarded him as God incarnate, than as a mere man. My reasons are these:

Our Savior had begun his ministry with a general proclamation of the necessity of a moral change in the soul of man, before he could be prepared for happiness; he had announced the approach of the kingdom of heaven; he had exerted an absolute control over the most incurable diseases, thus performing divine works, (such works as God only can perform,) without referring to any power superior to his own; he had taken the station of the great Law-giver of the universe; and had spoken in the most familiar manner of what he should do as the final Judge and Rewarder of mankind. After the sublime display of his perfections on the mount, he was soon intreated by the leper to perform a cure on him. It is hardly possible that the leper could have been ignorant of the surprising events just recapitulated. It is nearly certain, that his knowledge of these events prompted him to apply for a cure. How does he apply? He first *worshipped* the Savior. I do not lay stress on the word *worship*, as certainly implying adoration. He expressed his petition in a short but very significant manner; *Lord, if thou wilt, thou canst make me clean.* Here is certainly an ascription of

divine power; and the only question about it is, whether it was made ignorantly or knowingly, incorrectly or justly. Beyond all question, however, our Lord must have seen that divine power was ascribed to him. Does he decline receiving that ascription? Does he inform the leper that any mistake had been committed? On the contrary, he acknowledges the justice of the ascription, and exerts the power which had been ascribed to him, using the very words, with which the leper had chosen to express his petition: *I will; be thou clean.* Surely this was saying, in as forcible a manner as language or conduct could say, *I do possess the power which thou hast ascribed to me, and I will exert it for thy benefit.*

Nor is the language of the centurion less conclusive. He professes his full confidence, that Christ had a perfect control over every disease, and that by speaking the word he could heal every malady, without regard to the inveteracy of the complaint, or the distance of the sufferer. The manner, in which this confidence was expressed, excited astonishment in the mind of our Savior, and called forth a warm encomium,—an encomium which implies, that the language of the centurion was in no respect too strong or unqualified. Unless Christ had possessed the power here ascribed to him, I cannot believe that he would have suffered the mistakes of these suppliants to go uncorrected. If he actually possessed the power, I see no way to avoid the conclusion that he is truly divine.

In order to ascertain with

some probability the precise view which the leper and others had of Christ, let us endeavor to make their situation our own. Let us suppose, that we were in expectation of the advent of a wonderful personage, a great prophet of God, to introduce a new dispensation of religion; and, if you please, that we were much in the dark with respect to the character of this dispensation, and of him who was to introduce it. Suddenly he comes, in circumstances of great outward humiliation, but, as appears on inquiry, with unparalleled wisdom and energy. He performs miracles in his own name and by his own authority;—miracles which require as much power as is necessary to create a world. He promulgates and explains the law of God *as his own*. He represents himself as saying to the wicked at the last day, *I never knew you; depart from me, ye that work iniquity*. After all this, when applications for healing are made to him on the express allegation that he possesses power over all diseases, he says, *I will; be thou clean*. Had we been present at these transactions, should we not have been ready to exclaim, 'Verily God has become incarnate;' and should we not have offered divine worship to the Savior? But why need I ask these questions? Many enlightened Christians, perhaps a great majority of the Christian Church, have come to the conclusions here stated *from the account of these transactions alone*. Perhaps no single passage of Scripture has convinced more persons of our Savior's divinity than his sermon on the mount. Was it

less convincing to those who *heard*, than to us who *read* it?

I now revert to the original inquiry: What right has a translator to circumscribe the meaning of the original? The word *Lord* gives the same latitude of explanation as the original; the word *Sir* is extremely limited. Let it not be supposed, that Dr. Campbell denied the divinity of our Savior; for he was evidently a believer in that doctrine.

Ver. 11. Instead of *sit down*, the word *recline*, or the phrase *recline at table*, would have been preferable. Campbell has an admirable criticism on the original words usually rendered *to sit at meat*, or *to sit down*, the whole of which criticism, I should imagine, would be acceptable to the readers of the Panoplist. The fact is, that the Jews and Romans, in the time of our Savior, never *sat at table*, but were universally placed at table in a *recumbent posture*. This fact, which is not known to most readers of the English Bible, is necessary to be known in order to understand several passages in the narratives of the Evangelists.

Doctrines.

We are taught in this passage of Scripture, that when our Savior came down from the mount, after his sublime discourse had been finished, vast multitudes followed him; v. 1; that he cured a leper, with a word, receiving an ascription of divine power and exerting that power; v. 2, 3; that he commanded the observance of the ceremonial law, which related to restored lepers; v. 4; that on entering Capernaum, he

cured of the palsy a servant of a centurion, receiving an ascription of divine power and exerting that power; v. 5—9, and 13; that he was astonished at the centurion's faith, and pronounced it to be greater than any he had found, even among the Jews; v. 10; that many shall come from all parts of the world and be admitted to the enjoyments of heaven with the blessed patriarchs who were already there; v. 11; that many who had enjoyed great religious privileges on earth, particularly many of the Jews, will be shut out of heaven, and banished to a place of cheerless gloom and extreme misery; v. 12; that he cured of a fever the mother of Peter's wife, so that she immediately arose and served them; v. 14, 15; that when evening came, (it being the Sabbath as appears from Mark i, 21—32,) many were brought to him possessed of evil spirits, or malignant intelligent beings; v. 16; that he cast out the evil spirits, and healed the sick; and that he thus accomplished a prophecy of Isaiah; v. 17.

Among the implied doctrines, which have not been already specified in this paper, are the following; that great humility attends great faith; v. 8; that our Savior was subject to human passions, and therefore was truly man; v. 10; that no ray of spiritual light beams upon the miserable inhabitants of hell; v. 12; that malignant spirits not only exist, but torment mankind; v. 16; and that the miracles of healing which our Savior performed were illustrative of his vicarious sufferings and atonement. v. 17. PHILALETHES.

P. S. Within a few days, I have perused, in the General Repository, some animadversions on the numbers of *Plain Scripture Readings* which were contained in the Panoplist for February, March, and April last. It is not my intention to discuss all the objectionable passages in these animadversions; but only to notice a few things, which may serve as a specimen of the whole, and enable the public to judge of the degree of credit due to these writers, whom, to avoid circumlocution, I shall call the Reviewers. It is not improper to mention, for the information of those who are not acquainted with the General Repository, that the character of that work is evidently Socinian, though not avowedly so; and that it relies principally, unless I am altogether misinformed, on Socinian patronage, as it is of late openly disowned, and warmly disapproved, by a large portion of the liberal party.

The occasion of the animadversions alluded to, was the charge contained in my second number, that 'the liberal party in Boston and the vicinity had exerted themselves much to obtain a circulation for the Improved Version.*' In the course of the discussion, various passages in that and the succeeding numbers, as well as the Editorial Remarks in the Panoplist for April, come in for a share of notice.

It will save me some trouble to state at the outset, that the Reviewers, in the course of their

* See Pan. for Feb. 1818, p. 397.

observations, warmly recommend the Improved Version; and that in the first paragraph they have the following sentences: "For ourselves, we consider the charge *simply stated*, whether true or not, as perfectly harmless. In our opinion, it even gives those, against whom it is made, a title to praise. We certainly therefore have no intention of repelling it, though we are somewhat more than doubtful of its correctness."*

When I made the charge here referred to, I certainly believed it to be *simply stated*; nor do I see cause to alter that opinion. It is surely very intelligible; it is not connected with any other charge; and there is nothing which detracts from its simplicity, unless the reasons urged to support it may be supposed to partake of that character. But I had always imagined, that to state a charge without facts and arguments to support it, would be more censurable, than to exhibit with the charge the reasons which authorized the writer to make it: and I cannot but surmise, in reference, to the case before me, that if the facts and arguments had been less weighty and conclusive, the indignation of the Reviewers would have been less bitter, and their irritation less visible.

A serious charge is brought against a passage in *Plain Scripture Readings* which states, that the editors of the Improved Version "have expunged from the word of God the passages in question," whereas, in the opinion of the Reviewers, these "passages are not decidedly

condemned as spurious. The note concerning each begins only with saying, that it is "*of doubtful authority*." All that appears from these notes is, that the editors considered these passages as *probably* interpolated. It is the expression of this opinion, and this solely, which is made the ground of charging them with a wilful mutilation of Scripture."†

It was stated in *Plain Scripture Readings* that these passages were *expunged*; and unless I can convince the reader, that they *are* expunged, so far as the editors could expunge them, I consent to be taken for the author of a hasty unsupported charge. Let it be remembered, however, that I dwelt quite as much on the alleged *probability* that these passages are spurious, as on the fact that they were actually expunged.

The editors of the Improved Version begin their note on the first chapter of Matthew by saying, "The remainder of this chapter, and the whole of the second, are printed in Italics, as an intimation that they are of doubtful authority." The editors next proceed to argue from the testimony of Epiphanius, and add, "If it be true, as Luke relates, chap. iii, 23, that Jesus was entering upon his thirtieth year (see Wakefield's translation) in the fifteenth year of the reign of Tiberius, he must have been born two years at least after the birth of Herod, a circumstance which alone invalidates the whole story." Do the editors here leave it doubtful, whether the whole story is invalidated? All admit that Luke re-

* Gen. Repos. vol. iv, p. 195.
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† Gen. Repos. p. 199.
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lates the truth in the passage referred to. The editors make Luke affirm, (what by the way he does not affirm,) "that Jesus was *entering* upon his thirtieth year in the 15th year of the reign of Tiberius;" and then say, "if this be true, it is a circumstance which alone *invalidates the whole story.*" Let it be observed, that the editors have endeavored to defend their interpretation of the passage in Luke, with a view to this very conclusion, in their note on that passage. Every man of common understanding can easily determine whether the above positive inference does not *expunge the whole story*, so far as the editors could expunge it.

Again; the editors say; "If this account be true, the proper name of Jesus, according to the uniform custom of the Jews, would have been Jesus of Bethlehem, not Jesus of Nazareth." Now we know, that the designation of our Savior was Jesus of Nazareth, and *not* Jesus of Bethlehem, and therefore we are taught by these editors to infer, that 'the account in question *is not true.*' Whether an account, which is represented *as not true*, is thus expunged from the Bible, or not, I shall not detain the readers of the Panoplist to inquire.

The editors also say, in the same note, that "some of the facts have a fabulous appearance, and the reasoning from the prophecies of the Old Testament is inconclusive." And they close their note by saying, "The account of the miraculous conception of Jesus was probably the fiction of some early Gentile convert, who hoped by

elevating the dignity of the Founder, to abate the popular prejudice against the sect." It may be remarked here, that the *probability* mentioned in the last quotation relates most naturally to the question, whether the passage was the fiction of some early Gentile convert, or of some other person: and it is presumable, that the editors would not talk of probability, as to the genuineness of the passage, after the assertions above quoted.

The substance of the note here under discussion is as follows: The editors begin with intimating that the passage is of doubtful authority; they admit that it is contained in all manuscripts and versions extant; they argue its spuriousness from the reported state of the Gospel of the Ebionites; they assert, that if Luke speaks the truth, (and they admit that he does,) his narration invalidates the whole story; they allege, that the facts have a fabulous appearance, and that the reasoning is inconclusive; they wish us to conclude, that the account cannot be true, because Christ was called Jesus of Nazareth; and they close with a conjecture as to the probable writer of the passage, which, if they are to be credited, had previously been proved to be a fiction.

In regard to the two first chapters of Luke, the editors pursue nearly the same course. They begin by saying, that these chapters, (excepting the four first verses of the first,) are printed in Italics "as an indication that they are of doubtful authority: for though they are to be found in all manuscripts and versions which are now ex-

tant, yet the following considerations have induced many to doubt whether they were really written by Luke." They then proceed to state six heads of argument, most of them frivolous in the extreme, as reasons for *doubting*. Among these reasons are the following:

"1. The Evangelist expressly affirms, that Jesus had completed his thirtieth year in the 15th year of the reign of Tiberius." After arguing from dates and facts, they add, "Herod therefore must have been dead upwards of two years before Christ was born. A fact which invalidates the whole narration." Herod *must have been dead*, say the editors, and this is a fact *which invalidates the whole narration*. One would think this is a curious reason for *doubting*; although, if well-founded, it is an ample reason for *rejecting* the passage altogether. Again:

"4. If the account of the miraculous conception of Jesus be true, he could not be the offspring of David and of Abraham; from whom it was predicted, and by the Jews expected, that the Messiah should descend." Now we know, and these editors do not deny, that Christ *was* the offspring of David and of Abraham; the inference is, so far as any credit is attached to their reasoning, that the account of the miraculous conception *cannot be true*, and, therefore, that the passage which contains it *must be spurious*. At the close of their six heads of argument, they say, "There are many other circumstances in the story which wear an improbable and fabulous aspect." They also refer the reader to their "note

upon the two first chapters of Matthew."

A word, in passing, on the care and accuracy of these annotators. In their note on Matthew, they express themselves thus: "If it be true, as Luke relates, chap. iii, 23, that Jesus was *entering upon* his thirtieth year," in the 15th of Tiberius, &c. In their note on Luke, they say; "The Evangelist expressly affirms, that Jesus had *completed* his thirtieth year in the fifteenth year of Tiberius Cesar, chap. iii, 1, 23." These men must have had poor memories. When they had advanced as far as Luke, they seem to have forgotten what they said on Matthew, though in the latter note they refer the reader to the former. Certain it is, that these notes do not stand well side by side, as they are both expressed with the most undoubting positiveness; and it is not less certain, that neither of them is correct, as Luke affirms neither the one thing nor the other. But to return from this digression:

Have the editors expunged these passages from the Scriptures? I have no hesitation in declaring that they *have*; and have no doubt, that ninety-nine out of a hundred, throughout the whole literary and Christian world, would unite in the declaration. It is no violent figure to say, that an author has expunged a passage from a book, when he has declared his belief that the passage is spurious; especially if he states that the passage *must be spurious*. When I take up a statute book, and read, at the close of an act of the Legislature, *This law has been repealed*, I should feel myself warrant-

ed to say, *This law is expunged from the statute book*: nor would it be necessary to examine, whether the law was printed in Roman, or Italic, or black letter, or enclosed in brackets. So far as credit was due to the publishing committee, the law would be just as much *expunged*, in the authorized use of that word, as if it had been omitted altogether. In the case before me, the editors of the Improved Version have just as really expunged the passages in question, as if they had left them out of the book. They printed them in Italics; the American publisher printed the first in brackets; but whether the matter of the brackets troubled his conscience, or not, when he came to Luke neither Italics nor brackets were used. The American publisher is certainly entitled to all the praise of having printed these passages in a different letter from that used by his trans-atlantic friends; but from this praise there must be a drawback, I fear, on the score of a want of liberality, it being probably rather more liberal to print the passages in Italics, than otherwise. It may be a curious question of typography, whether Italics, or brackets, are the most powerful engines; but it is a question with which I intend not to intermeddle. For myself, I shall always feel authorized to say, that any man has expunged a passage from the Scriptures, so far as he is able to do it, when he has declared, directly or indirectly, that the passage is spurious.

Were it not for fear of being tedious, I would make a few observations on the note of the editors upon the first verse of

Matthew. I will now only quote the concluding words. "If," say they, "the genealogy be genuine," (as they allow it to be) this narrative" [of the miraculous conception] "MUST BE SPURIOUS."

But what is to become of the accuracy of the Reviewers; men who are perpetually boasting of their own candor and caution, and speaking in the most contemptuous terms of the characters and attainments of their opponents? These Reviewers have said, as quoted above, that the passages in question "are not decidedly condemned as spurious;" and that "*all that appears from these notes* is, that the editors considered these passages as *probably* interpolated." True, as they say, the editors *begin* by declaring the passages to be of *doubtful authority*. But why do not the Reviewers tell their readers how the editors *proceed*, as well as how they *begin*? Or rather, why have the Reviewers stated the fact as being directly the reverse of what it is? This is not only a palpable egregious error, an error which palms upon the reader a flagrant misrepresentation, (whether intentionally, or not, the Reviewers must say,) but it is also an error of fundamental consequence to the subject under discussion. The writer of *Plain Scripture Readings* was charged with having asserted, that the editors of the Improved Version had expunged the passages in Matthew and Luke; whereas, say the Reviewers, these passages "are not decidedly condemned as spurious." And that there might be no apparent want of deliberation or solemnity.

ty, the Reviewers add with the most perfect explicitness; "*All that appears from these notes is, that the editors considered these passages as PROBABLY interpolated.*" Now it does appear from *these very notes*, that the editors have formed no less than *four positive conclusions*, in which they evidently wish their readers to concur, all amounting in substance to this, that the account of the miraculous conceptions *cannot be true*; and in another note, on the page next preceding that, which contains the note alluded to in Matthew, they say; "The eighteenth verse" [of chap. i,] "begins a new story, which continues to the end of the second chapter. This *could not have been written by the author of the genealogy, for it contradicts his design, &c.*" And they close this note by concluding that "*this narrative MUST BE SPURIOUS.*" Now if a more charitable construction can be put upon the conduct of the Reviewers, than that they either never read the notes, concerning which they make so unqualified an assertion, or never understood them, or cared not for the accuracy of their assertion, or designedly imposed a very important misrepresentation upon their readers, I desire to know what that construction is, that I may adopt it. This charitable construction, (if such a one there be,) they are bound to furnish; and in order to do so, they must prove, unless I am mistaken, that *to invalidate a whole story means no more than to say it is probably interpolated*; that to say *an account CANNOT be true*, is no more than to say *it probably is not true*; and to affirm that a

narrative must be spurious, is the same thing as to say, that the passage which contains it is of *doubtful authority*. To this task I leave them.

I should not have spent so much time on the above-quoted assertion of the Reviewers, had it not been of prime importance in the critique before me; had it not been a palpable error in a clear case, and a fair specimen of the gross blunders, which the same class of reviewers have been accustomed to commit, whenever they have entered at any length upon questions of criticism and religious controversy.

Another specimen of the accuracy of the Reviewers is to be found in the following sentence: "And in another place he" [the writer of *Plain Scripture Readings*] "quotes, as applicable to them," [the editors of the Improved Version,] "the curse recorded at the close of the Apocalypse, against those who should *take away from the words of that book*; a curse which by no very uncommon mistake among the illiterate, he seems to understand as having had direct reference to all the books which compose the Christian Scriptures."*

I certainly did understand the curse at the close of the Apocalypse, as having *authoritative* reference to all the parts of the Bible; and I so understand it still. As to the fact of my being *illiterate*, it is a fact of very small moment in itself, though, to be sure, a fact which is beyond all question to be taken for granted, as it comes within the sweep of a certain position, which has

* p. 197.

been of late years uttered a thousand times by the wisest men in the world, and to doubt of the truth of which would be extreme folly and downright contumacy; which position, though expressed in a great variety of forms, is substantially as follows: *That all who oppose the views, designs, and conclusions, of the liberal party in Boston and the vicinity, are to be thenceforward taken and adjudged to be not only illiterate, but in the highest degree ignorant, perverse, and stupid.* As for myself, therefore, I cannot gainsay the charge of being *illiterate*; but I have looked into about ten commentators, not one of whom, probably, ever heard of the said liberal party, and not one of whom can with propriety be called illiterate. With a single exception, they understand the curse, as I represented it. Should I be favored with leisure for the purpose, I intend to make further search as to the meaning of the passage in question; and as the subject is important, the result of my inquiries may possibly be worthy of being perused by the readers of the Panoplist. However that may be, I dismiss this topic for the present.

The Reviewers inform us, that the Eclectic Review is a work *decidedly Calvinistic*. It is to be regretted, that they did not tell us on what authority this assertion is made. I have read many articles in that work, and have never found a single passage, that warrants such an assertion; though I *have found* several passages, which expressly deny that the work is Calvinistic, and expressly announce,

that it is to be neutral in regard to the Calvinistic and Arminian controversy. Till the Reviewers shall produce some passages to justify their opinion, they must pardon me for believing, that they are little acquainted with a work which they so promptly characterize.

The assertion* that the writer of the article on the Improved Version, in the Eclectic Review, is a Calvinist, stands equally unsupported. It appears that the Reviewers mean to rely on the article itself for the proof of this assertion. I would thank them to point out the passage in that article from which it appears that the writer was a Calvinist. Not that this matter has much importance attached to it, except as it indicates the degree of credit, which is due to the random declarations of the Reviewers.

But it seems I have grievously offended by saying, that the passages in Matthew and Luke, were rejected *totally without evidence*. The Reviewers have produced no evidence for the rejection of these passages. The opinion of Michaelis will not surely be brought forward as *evidence*; nor are certain difficulties in the minds of the Eclectic Reviewers entitled to that character. The state of the case, as to the disputed passage in Matthew, (and the authenticity of that in Luke is not less clearly established,) is admirably stated by Dr. Magee, in his great work on the Atonement, as follows:

"How then stands the evidence upon the whole? The Syriac Version, which is

* Gen. Repos. p. 199.

One of Apostolical antiquity, and the Old Italic, both contain the two chapters. Ignatius, the only Apostolical Father, who had occasion to make reference to them, does so. The Sibylline oracles do the same. Justin Martyr does the same. Celsus, the bitter enemy of the Christian faith, does the same. Hegesippus, a Hebrew Christian, does the same. Irenæus, and all the fathers who succeed him, it is admitted on all hands, do the same. And the chapters are at this day found in every manuscript and every version of the Gospel of St. Matthew which is extant throughout the world. Thus we have one continued and unbroken series of testimony from the days of the Apostles to the present time; and, in opposition to this, we find only a vague report of the state of a Hebrew copy, of St. Matthew's Gospel, said to be received amongst an obscure and unrecognized description of Hebrew Christians, who are admitted, even by the very writers who claim the support of their authenticity, to have mutilated the copy which they possessed, by removing the genealogy—I should not have dwelt so long upon a subject, which is at this day so fully ascertained as the authenticity of the first two chapters of St. Matthew's Gospel, did it not furnish a fair opportunity of exhibiting the species of evidence, which Unitarian critics are capable of resisting; and the sort of arguments, with which they do not scruple to resist it." pp. 501, 502.

This summary of the evidence is made by Dr. Magee after a careful and elaborate examination of all the testimony in the case; and let it be remembered that Dr. Magee is a scholar, whose profound learning, patient research, and strong reasoning powers, will not suffer by a comparison with the attainments of any man living. In his hands Mr. Belsham, and the whole Unitarian school, appear like children, scarcely a yard high, in the grasp of a giant. Whether the *vague report*, so justly described by such a writer, is to be considered as *evidence*, in opposition to the unanimous consent of manuscripts, versions, and an apostolical father, the reader may easily determine.

The Reviewers have instituted a comparison between the Improved Version of the second chapter of Matthew and our common version. I see no occasion to change the opinion before expressed, in relation to that chapter.* All that has been urged by the Reviewers, with any plausibility, had been considered before I expressed that opinion. They are greatly mistaken in supposing, that I should be ready to bring forward all the plausible objections against what I deemed erroneous translations in the Improved Version of that chapter. Nothing could be further from my design. Such a course would have prolonged the discussion to an extent, which would have excluded my communication from the Panoplist. For the same reason, as well as for others, I shall not now enter upon such a course.

On the whole, though I have omitted noticing many topics, which merit animadversion, it is with the most perfect satisfaction that I leave the public to judge between the Reviewers and myself.

EDITORIAL REMARKS.

AFTER concluding the discussion, to which Philalethes has replied in the preceding paragraphs, the Reviewers condescend to notice the Editorial remarks in the Panoplist for April. A brief reply is all that will be necessary.

Early in this part of their discussion, the Reviewers say, "Whether the editor prove his point or not, is to us a matter

* Pan. for Feb. p. 394.

of utter indifference."* The *point* here intended is justly described to have been, 'to support the correspondent of the Panoplist in the assertion, that the liberal party in Boston and the vicinity have obtruded the Improved Version on the world, and exerted themselves much to procure its circulation.' From the temper discovered by the Reviewers, we should apprehend it to be far from a matter of indifference with them, whether a point were proved, which, if proved, would justify, as we think, every thing which was said of the liberal party by our correspondent. If the Reviewers have insinuated a charge of falsehood against us without the slightest foundation for it, as we shall presently show that they have, one would think it could hardly be a matter of indifference to them, whether the pages of the Panoplist were completely vindicated from a charge of slander vehemently urged, or were still obnoxious to the charge. In short, the bitter and hostile spirit discoverable in almost every page of their communication looks like any thing else, rather than like that indifference, which they take so much pains to affect, and with so little success.

The facts which were stated, in our number for April, with a view to prove the *point*, concerning which the Reviewers are so perfectly indifferent, are sneeringly called by them "silly, gossiping stories,"† and the person from whom they suppose the facts to have been derived, is described as one, "who went about

to collect the stories," and "the collector of these stories."‡ Our readers will call to mind on what occasion the facts, here contemptuously denominated *stories*, were stated. A charge of slander was made against the Panoplist, by certain members of the Boston Association, on account of the patronage alleged, by a writer in our pages, to have been extended by the liberal party to the Improved Version. This allegation was strenuously denied; and the charge of slander was directed, as it is proper now to state, to a gentleman present, a known friend of the Panoplist. When that gentleman declined the responsibility which seemed to be implied by directing the charge to him, and at the same time, gave strong assurances of his conviction, that no injury had been intentionally done to any man, or body of men, in the Panoplist, and that if any thing had been inadvertently published in that work calculated to make an injurious impression on the minds of readers, the error would be rectified, he was referred to Mr. Wells for information on the subject by the very persons who made the charge. When thus referred to Mr. W. common politeness, and more especially a regard to the interests of truth, required that he should make use of the reference. At a convenient time, therefore, he did inquire of Mr. W.; and the latter gentleman has given some account of the interview in a letter, which is published by the Reviewers, as a part of their communication. No human being would have im-

* Gen. Repos. p. 217. † p. 207.

‡ pp. 218, 221.

agined, we think, that an inquiry made of Mr. W., in consequence of a recommendation from the persons complaining of an injury, would be perverted, by the friends of these very persons, to stigmatize the gentleman who made the inquiry, as a *person who went about to collect stories*. Yet this single inquiry is the only circumstance which could have given occasion to such an attempt to fix a stigma; for no other inquiries were made by that gentleman, and no facts were published in consequence of that inquiry, except the fact in relation to the hundred copies,* which Mr. W. related without being asked, and which was entirely new to the gentleman alluded to. After Mr. W. had mentioned the fact of the hundred copies being imported by a single person, and that he supposed a part of this hundred were sold at the sale of a deceased clergyman's library, he was asked, *Who was the importer?* to which question he replied with a smile, "I won't tell." If Mr. W. had related to his friends the Reviewers the whole that passed at the interview, they would have been saved the expression of much wonder at 'our convenient degree of knowledge, and convenient degree of ignorance.'† When Mr. W. was asked, who the importer of the hundred copies was, he was not urged to tell, nor was the gentleman who made the inquiry, at all anxious to know. Of course, he did not know, or suspect, who the gentleman was, till he learned by seeing the

said importer of the hundred copies ostentatiously lugged by the head and shoulders into the last Repository, for the double purpose of making an awkward encomium on him, and bringing forward a dark, insidious, and ungentlemanly attack on the person who made the inquiry; an attack which had no imaginable connexion with the subject under discussion, and which was, in every view of it, perfectly gratuitous and wanton, besides laboring under the incurable defect of being unsupported by truth. This attack, and one contained in a preceding number of the Repository, will be noticed by the gentleman attacked, in such time and manner as he thinks fit, if he deems them worthy of any notice at all. In the mean time, we shall not pay his character so poor a compliment, as would be implied by foisting into our pages a highly wrought encomium, which would have no connexion with our subject.

We now come to an insinuation to which we have more than once alluded, and which is expressed as follows: "In some of the stories produced by the editor of the Panoplist, there appears to be a convenient degree of knowledge, and a convenient degree of ignorance." If by this sentence the Reviewers do not mean to insinuate, that our declarations were regulated by a regard to what would suit our purpose, and not by a regard to truth, there is neither point nor force in the sentence; and if this is their meaning, we have not the least doubt that our readers, and the public generally, will

* Pan. for Ap. p. 503.

† Gen. Repos. p. 221.

white with us in despising the insinuation and its authors. We stated, in our number for April,* that a gentleman had imported a hundred copies; and we then expressly affirmed, that we did not know who the gentleman was. Had we known who the gentleman was, the above affirmation would have been a direct falsehood. We did not even suspect the gentleman pointed out in the Repository, nor did any idea of him once enter our mind. How should it? The only information we had of the hundred copies came without solicitation from Mr. Wells himself, and he expressly refused to tell who the importer of them was.

Possibly the Reviewers will say, that they did not mean to insinuate that we were guilty of a direct falsehood; but that they intended, as seems to be afterwards implied, to let the charge rest upon the person whom they denominate "the collector of the stories." The fact is, however, that the insinuation lies in their pages against both. But whether the Reviewers intentionally directed it against both, or either, is immaterial. In either case, it is perfectly groundless; and is here noticed only as an instance of their candor, in harboring and publishing a malignant insinuation *totally without evidence*. Although we did not know who the gentleman in question was, we thought ourselves justified in saying, that we had no very serious doubts whether he belonged to the liberal party or not. Our reasons were stated to be "the nature of the fact itself," and "the fact that a part of these

* p. 503.

very copies were probably deposited for distribution with a clergyman of the liberal party.' We might have added, that all our information came from Mr. Wells, a member of that party.

The Reviewers say, that the story, 'the relation of which begins at the bottom of the last column of the 503d page of the Panoplist; they have accidentally received assurance, from the best authority, is not correctly related.' As they have not pointed out the incorrectness to which they refer, we can only say, that we assert, from the best authority, that the relation in dispute is substantially, and we believe it to be verbally, correct.

We seize this occasion to correct an error of the press but lately discovered in the Editorial article in the Panoplist for April. Toward the bottom of p. 505, for "*completely* learned" read "*competently* learned."

In regard to the silence of the Anthology respecting the Improved Version, after it had been formally taken up as an article to be reviewed, the Reviewers say, "that the editor of the Panoplist has forgot to state to his readers, that the review of Griesbach alone was completed only in the very last number of the Anthology which was published." We merely ask the Reviewers, whether they have not *forgotten to state*, that the three works, of which Griesbach was one, and the Improved Version another, were taken up in the Anthology with the express intention of reviewing them *together*, and because it would be inconvenient to review them *separately*. For the infer-

ences made from this course of proceeding, the reader is referred to the Panoplist for April, p. 505.

A few words with Mr. Wells and we have done. This gentleman, in his letter to the Reviewers, has stated some facts, and brought forward some arguments, to prove, that the liberal party did *not* exert themselves to circulate the Improved Version. So far as these facts and arguments are concerned, we deem no reply necessary; but some incidental remarks in this letter deserve a little attention. In order to understand the case, it will be necessary to quote two short paragraphs from Mr. W's letter.

"Once more—The opinion of a "respectable literary gentleman" is adduced, to prove that the Improved Version is "*a fraud*," "because it professes to be upon the basis of Archbishop Newcome's translation, whereas in fact it rejects many doctrines which the Archbishop held."

If any person will read the *title page* of the Improved Version, he will perceive, that it is *not* Archbishop Newcome who is to answer for its contents, and in the first chapter of the Introduction, he will find a full and true account of the matter. I never heard of any one who made the mistake of attributing to Archbishop Newcome the doctrines of the Improved Version. If such a one there be, his *understanding* is in no danger of being perverted by "Improved Versions." Though he may be one,

*Posset qui rupem, aut puteam vitare
patentem,*
yet his friends should not let him go far out of sight." p. 220.

Mr. W. is mistaken in supposing that the opinion of the gentleman alluded to was introduced *to prove* that the Improved Version was a fraud. We take that point to have been proved long ago. The conversation, in which that opinion was expressed, was introduced

to prove a very different point; viz. that the liberal party circulated this Version. Mr. W. volunteers his services, however, to prove that the Improved Version is not a *fraud*, in the sense intended. Now we have read the *title page* of this Version, and have found it to be as follows: "*The New Testament, in an Improved Version, upon the basis of Archbishop Newcome's new translation with a corrected text, and notes critical and explanatory. Published by a Society for promoting Christian knowledge and the practice of virtue by the distribution of books.*" In what part of this title page does it appear, that it is *not* Archbishop Newcome, who is to answer for the contents of the work? If the Archbishop is not responsible, who is? If he is partially responsible, how far? Let this title page be advertised where the work is not known, and we do not believe one man in a thousand would hesitate to say, that it was the Archbishop, and he only, who was to answer for the contents of the book; but we are especially curious to know by what optics any person can *perceive* the opposite of this, and can feel himself justified in asserting from the title page alone that the Archbishop was *not* to answer for the contents of a work, of which it is said that his translation was the *basis*. If Mr. W. can prove, that one work may be truly said to be on the *basis* of another, when the great object of the former is to *undermine* all the principal *foundations* of the latter, he will prove that the title page of the Improved Version is the happiest that could have been invented. Till

this shall be proved, the work in question must bear the imputation of being a *fraud*.

It is added by Mr. Wells, that 'in the first chapter of the introduction, the reader will find a full and true account of the matter.' But Mr. W. will recollect, that long introductions are not usually published in advertisements; and that the specific charge of fraud is founded principally on the attempt to decoy unsuspecting purchasers.

It is common with physicians, if we mistake not, to speak of different medicines as formed on the same *basis*, when the most operative ingredients are the same in both, though the form and appearance of the medicines may, or may not, be different. Suppose a quack to advertise an *Improved Powder* on the *basis* of *James's Powder*, and an unsuspecting purchaser to send for it, and administer it to his child. The powder proves to be a malignant poison, and, though resembling *James's Powder* at first sight, contains corrosive ingredients of an entirely different character from any to be found in the genuine medicine. The child dies, perhaps, under the efficacy of the *improved powder*, and the afflicted father complains of the deadly fraud which had been practised upon him. To this complaint the vender of the powder coolly replies, that he knew the purchaser would discover the true nature of the powder at *the very first operation!* Let the case supposed apply to the subject under discussion no further than it applies naturally and fairly. We are perfectly willing to suppose that the vender *really be-*

lieved the powder to be an *improvement*, though he was perfectly acquainted that the principal ingredients were changed.

Mr. W. sneers, in classical style, at the understanding of one who should make "the mistake of attributing to Archbishop Newcome the doctrines of the Improved Version." The question is not, be it remembered, respecting a mistake which would be made by a person *after perusing* this Version, but respecting the fraud of assuming a false title page. On this subject we cite, for the consideration of our readers, a paragraph from the Quarterly Reviewers. Their Review of the Improved Version was republished in the Panoplist for November and December 1810. After a brief character of the work, the article thus proceeds:

"Much as we reprobate the matter of this publication, and the plan on which it is conducted, the means which are employed to insinuate it into public notice, strike us as yet more reprehensible. The assumption of the name of a respected prelate of the Church of England for the sanction of a work, in which every doctrine professed by that church, and by that respected member of it, is directly attacked, is something more than an artifice; it is a falsehood and a fraud. It can have no other object than that of procuring a circulation by drawing in unsuspecting purchasers. It is the dagger of an enemy under the cloak of a friend! pp. 265.

The language of Dr. Magee is not less decisive; and we recommend the following sentences to the cool deliberation of the Unitarians in this country.

"Their Version is of that convenient latitude, that a person may at the same time admit its authority, and yet disbelieve almost every doctrine, and every important truth of the Christian revelation. It is, in short, like the ancient mantle of my country, a covering of such loose and wide

dimensions, that the wearer may turn round and round in it, without disturbing its shape, or depriving himself of its shelter. And like that too, it has been used as a disguise to muffle the assassin, and to conceal the dagger.

The Editors of this work have not, it must be observed, conducted themselves in the publication of it, with that manly boldness, which they are at all times so ambitious to put forward as their distinguishing characteristic. They have on the contrary not scrupled to adopt one of those *pious frauds*, which they are pleased to consider the ordinary expedients of their orthodox opponents. The name of a Bishop of the Established Church was calculated to lull suspicion, and to contribute to a more extended circulation, and accordingly this *Improved Version*, which they have now sent abroad, they profess to found upon the basis of *Archbishop Newcome's translation* of the New Testament; whilst in truth they adopt no part of that translation which in any degree shackles them in point of doctrine, but abide by it in such places only as are of a nature perfectly indifferent. They have thus contrived to give a respectable name to their Unitarian blasphemies. They thus hold out deceitful colors to the unwary, and vend their poisons under a false label. *Magee on the Atonement*, pp. 491, 492.

If Mr. W. feels disposed to amuse himself by hinting, that the Quarterly Reviewers, and

Dr. Magee are so stupid as to be barely able to avoid running against a post, (to Anglicise the proverb,) or falling into an open well, in broad day-light, he certainly shall not be interrupted in his mirth by us; and all his friends, who are disposed to join in the laugh, will certainly enjoy the right of laughing as long and as loud as they please.

As to the Improved Version, it is now openly and warmly patronized by the editors of the General Repository. We are very willing that they should sink or swim with that Version. We think it scarcely more probable, that the Improved Version will survive for any considerable time, the trial and condemnation which it has received at the bar of sound and impartial criticism, in the work from which our last quotation was made, than that a man would escape drowning, if plunged, with a millstone fastened to his neck, into the midst of the Atlantic.

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE following account of the late annual meeting of a Society which has excited the admiration of the world, and receives the warm approbation of every intelligent Christian, is taken from the Instructor, a London weekly paper, issued the 12th of May last. We doubt not it will be found very interesting to our readers, though the speeches are obviously reported in a very brief, and, in some respects, a rather careless manner. The interest which the British public take in these meetings is evident from the fact, that such a vast number of persons, of every rank, are willing to stand eight hours in an immense crowd, for the sake of being present. We have added notes to several of the names, for the satisfaction of

those who may be little acquainted with the characters of the men who take a lead in this work of benevolence.

ED. PAN.

"Can ye not discern the signs of the times?"
THE MESSIAH.

THE past week has presented to our view a spectacle, which was truly grand and dignified; not a display of imagery, which could merely gratify the eye, and leave the soul unaffected, but a sublime, intellectual, and moral repast; a feast in which the understanding and the heart could at once partake. It must have been highly satisfactory to the most refined and intelligent mind, to have shared in the enjoyment of this assembly. Never has the BRITISH AND FOREIGN BIBLE SOCIETY delighted us more than at this last Meeting. Here we beheld in the same

groupe, Princes and Nobles; the Clergy of almost every rank, from the Diocesan to the humble and useful Pastor, Statesmen and Senators, Merchants and Mechanics, all united in one body, and forming an assemblage of the first order, whose benevolent design was to promote the universal circulation of the pure word of God, independent of all party feelings, that *His name might be known upon the earth, and his saving health among all nations.*

It is not however, necessary for us to enlarge. It will be more gratifying to our readers to occupy all the space we can possibly spare, in reporting the proceedings of the British and Foreign Bible Society, with other Institutions, for extending the knowledge of God, and the promotion of vital Christianity.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Ninth Anniversary of this important Institution, was held the 5th inst. at FREE-MASON'S-HALL, Lincoln's-Inn-Fields. The Hall was filled soon after ten o'clock, and at twelve Lord TEIGNMOUTH* was called to the Chair. He proceeded as usual to read the Report of the Committee, which increases with interest and importance, detailing the particulars of the Mission of Mr. STEINKOPFF to the Continent, and the general diffusion of that holy ardor, which has been universally excited, and by which, no less than seventy-three Societies had been formed since the last annual meeting. As this Report will shortly be ready for the Subscribers, and the substance of it is greatly anticipated, and partly known to our numerous readers, we shall proceed to the other circumstances of the day. Soon after the report commenced, an enthusiastic burst of acclamation arose on the arrival of their Royal Highnesses the Dukes of KENT and SUSSEX†. They took their stations on each side of the President, and supported the Chair with much dignity. At the conclusion of the report, his Lordship in a neat and flowing speech observed, that he most cordially united in the feelings and sentiments which pervaded that assembly for the perpetuity of that Institution. If we look

* Lord Teignmouth, formerly Sir John Shore, was for several years Governor General of Bengal, and spent a large part of his life in India. He is decidedly favorable to the present attempts to extend Christianity among the Hindoos.

† The third and fourth sons of the king.

back upon the growing prosperity of the Society in past years, our confidence was established for its future success. Let us trace its effects from the people of the esquimaux to those of Labrador, the different inhabitants of which, are now seen reading the pages of the New Testament with heart-felt gratitude and delight. In Africa, even the poor and despised Hottentot had received the blessing with mingled prayers and tears. Among the Negroes of the West Indies, the greatest tenderness, devotion, and benevolence, had been shewn as the reward of their benefactors. He alluded to several interesting facts in the report, which were sufficient to engage the attention, liberality, and support of the Nation, for future contributions. He gave ample testimony to that ardent zeal and distinguished ability, manifested in the conduct of their secretaries* and concluded by an apology for remaining in the Chair, in the presence of the two Royal Sons of our much loved Sovereign.

His Royal Highness the Duke of KENT immediately rose, assuring the Company of the wish of his Royal Brother the Duke of YORK, to have been present at that Meeting. They all knew he had peculiar and arduous duties to perform in another place, and these duties alone, had prevented his attendance. He moved that the report, as now read, be received, adopted, and immediately printed by the Committee. He observed, that no apology was necessary from the Nobleman, who so honorably filled the Chair. He, of all other persons possessed those singular and distinguished qualifications, which most eminently fitted him for that station. It was from his zeal, perseverance and example which had at first excited their attention and that which had now led them to come and to unite in the common cause, as the humble imitators of his example, and as fellow-laborers in this great vineyard. He gave a very handsome apology for a mistake which had occurred at the Meeting of an Auxiliary Society at Westminster, where his presence was fully expected, and, which arose from the illness of Col. NEVILLE. He spoke highly of the commendable zeal of their Secretaries,

* The Rev. Messrs. Owen, Hughes, and Steinkopff. These gentlemen have been indefatigable in their exertions ever since the formation of the Society. Much of their time has been spent in travelling in different parts of the kingdom to assist at the formation of Auxiliary Societies. Mr. S. has twice taken extensive journeys on the continent to superintend and facilitate the foreign exertions of the Society.

and before the resolution was put, observed, that the peculiar feature in this Society, of distributing the Bible without note or comment, has his most decided approbation. Without this fundamental principle, he should not have joined it. And, that the good understanding which it promoted, and the union which it formed of Churchmen, Catholics, dissenters, and Baptists gave him the highest pleasure and satisfaction.

The Bishop of SALISBURY seconded this resolution, and observed, that he entered into all the peculiar feelings of delight which pervaded the meeting, and that no scene had afforded him greater pleasure.

LORD TEIGNMOUTH proceeded to apologize with much feeling, and rather tender emotion, for the peculiar and singular station in which he was placed by the Royal brothers; and offered his thanks to their Royal Highnesses the Dukes of KENT and SUSSEX, for their kindness and attention upon that occasion.

His Royal Highness the Duke of SUSSEX, then rose and said, that he felt most proud and grateful, for the thanks and attention of his Lordship. If any thing could increase the respect already formed, it would be that of his Lordship's conduct in reading the report, and the humble simplicity with which he received their approbation. There were times, when even gratitude could not express itself. He, likewise, fully entered into all the opinions and feelings expressed by his Royal relative. It was the simplicity of the principle, by which they were united, which gave it such abundant success. It was one, upon which he felt peculiar satisfaction and delight. They had, indeed, entered upon a noble warfare—they had pursued the most godlike career; it consisted in the proposals of peace and goodwill to every man, whether enemy or friend. The only enemies with which they had to contend, were the enemies of charity, and of the empire of benevolence. This warfare, he hoped, might be continued through the four quarters of the globe. Often he felt the duty, as well as the inclination, to unite in the cause of benevolence—but, now he felt peculiar and superior emotions, he felt proud and grateful, for the honors of that day; he never felt a satisfaction equal to that, arising from his attendance at the present Meeting. The extraordinary success of the Institution, appeared to be the work of Divine Providence; it could not be accounted for by mere human assistance. Much praise was due to those Noblemen and other distinguished persons who had patronized the Institution; nevertheless, the Society was equally

indebted to the smallest contributor. He had not embarked in this cause, without the most serious reflection, possessing a great respect for the opinions of others, and a strict regard that his own should be well founded. They might now consider his attendance as a brotherly act, and the result of mature, and of sober reflection. He concluded with thanks to the President.

The Honorable DUDLEY RIDER, the very Rev. the Dean of WELLS, congratulated the Society on the accession of several of the members of the Royal Family. He did not doubt but that they would consider themselves as honored by their admission into that assembly. He was well assured that no pride of ancestry was equal to the honor of distributing the Bible, and extending the knowledge of our holy religion. He noticed the repeated, but often refuted objection to the liberal plans of the Society, as being inimical to the interests of the Church of England. To refute which, he would refer to a practical illustration, or proof, as exhibited in the conduct and spirit of the late Rev. Mr. ROBINSON,* of Leicester. He could state from personal knowledge, that he was most decidedly attached to the Church of England, and yet had no jealousy or fear whatever to co-operate with his brethren among the dissenters. He felt peculiar interest in the concerns of the Bible Society, and was breathing out its spirit to the very last. He considered no rank, or station, or prosperity in life, equal to the glory of God; and counted not his life dear unto him, so that he might win Christ, and finish his course with joy. These were the sentiments which shed a lustre over his last moments. To the objection which has been urged, that this mixture of parties is injurious to the Church, the success of our late departed friend is a sufficient refutation. He preached regularly to about 2500 persons. As he lived, so he continued to the end—the same holy and decided character. One of his last acts, was his anxious solicitude and inquiries for the welfare of this Institution. Of him we might individually say, *let me die the death of the righteous, and let my last end be like his.* He most cordially seconded the Resolution of thanks to the President, as moved by his Royal Highness.

* Mr. Robinson died in March or April last. He was an able, pious, learned, evangelical minister of the Church of England. An interesting notice of his death is published in the *Christian Observer* for April.

The CHANCELLOR of the EXCHEQUER* appeared in behalf of himself, and of the other Vice-Presidents, and acknowledged to the foregoing resolution. He noticed with great pleasure, the distinguished patronage of the Members of that Family, to whom, under Providence, we owe many of our religious privileges. Their presence must contribute much to the increasing influence and splendor of this Institution. It would not have been a great satisfaction, had we to look to Russia, to Sweden, or to Prussia, for Royal Patronage, and yet were denied it at home. He congratulated them upon the superior pleasures which now engaged their attention, and considered it as a gratification of the highest nature, to be delivered for one day, from the toils and turmoils of a troublesome world, and to ascend in delightful contemplation to a higher and more exalted state.

Mr. WILBERFORCE presented himself for the first time in this place, and upon this occasion, with some degree of unwillingness, from a consideration of the Royal persons, with whose presence it was graced, and above all, from the increasing magnitude of that object which engaged their attention. It is, however, with peculiar delight, he observed, that our Meetings instead of diminishing in importance as we advance in years, are distinguished by an increase of numbers, patronage, and influence. Our increase is moving in every direction in height and depth, extent and breadth, both in this circle, and in every other circle; and, he hoped that they might soon finally unite to cover the habitable globe. It gave him the most peculiar satisfaction to observe the introduction of the Royal personages, that their attachment to this cause arose gradually, and from the purest conviction. He considered them honored almost as much by the tardiness of his Royal highness the Duke of SUSSEX to unite in this great cause, as they would have been elated by his premature accession to their list. He rejoiced to say, that the fire which animated their breasts was not yet extinguished. It is not that fire which is soon burnt out, but that eternal fire which is kindled at the divine altar which is perpetual, and will continue for ages yet to come. We are proceeding not more to our own individual satisfaction, than to the general satisfaction and benefit of the human race. He united most cordially in the testimony given to the late Mr. ROBINSON; and, if the spirits of the just, made perfect, look down from

* *The Rt. Hon. Nicholas Vansittart, well known in the religious world by his Defence of the Bible Society.*

their thrones of glory—he must observe them now, with peculiar satisfaction and delight. He could not forbear, likewise, to associate with him the name of the Rev. Henry Martyn,* of whose death they could not but deeply deplore. He is justly deserving the name of a martyr, for he died in this great cause. His disinterested zeal—his labors of love, and his perseverance in this cause, have peculiar claims upon our gratitude. It is a pleasing task to contemplate the different ranks, with which this association is connected, and whose interests appear mutually blended together in different parts of the world from the Sovereign of all the Russias, engaged for the safety of Europe, to the poor Esquimaux cottager at his evening exercise. Our exemptions from the awful calamities of war, have a strong claim upon us to use our utmost efforts for the dissemination of divine truth. Going forward with this Book of life in our hands, under the authority of the Prince of Peace, we should not rest satisfied without diffusing the knowledge it contained from pole to pole. Let us not therefore, be cold or indifferent to this great cause. It gives me peculiar satisfaction to observe the Royal personages—the distinguished Prelates—the noble Senators, and other respectable characters present, united in one common object of such vast importance, and who appear determined to act for one common end.

The CHANCELLOR of the EXCHEQUER, here presented an apology, which he had just received from his Royal Highness the Duke of GLOUCESTER,† for not attending the present Meeting.

Rev. Dr. GRAY, *Prebendary of Durham*, proposed the motion of thanks to the old Committee, and for the election of a new Committee. He expressed his great satisfaction in the views and objects of this Society. Attached as he was by principle and habit to the established Church, he could not fear the result of the increasing and universal diffusion of the Holy Scriptures, as prejudicial to her interest. Is not the Church of England supported

* *Mr. Martyn died on a journey overland from India to the Mediterranean. All his manuscripts are preserved, and have been delivered to the English ambassador at Constantinople. His reputation as a learned and pious clergyman of the Church of England, who had been engaged in the great work of translating the Scriptures into the Persian language, is known to all attentive readers of the Panoplist.*

† *Nephew of the king and chancellor of the University of Cambridge.*

and established by the Sacred Book? Does she not derive all her authority and all her influence from its unerring contents? How, then, can its universal distribution prove injurious to her interest? It is impossible. It must surely promote her prosperity, and insure her lasting success.

Rev. JOHN CLAYTON, sen.*—He observed, that the union of ranks and of principles among the different Members of the Committee and the general body of the Society, was a mark of the finger of God. It is a distinguishing honor to the Committee of this Society, that they have safely piloted the fleet out of the narrow seas. It is now sailing in the Pacific Ocean, with the most distinguished characters on board. Such a fleet as was never before witnessed, carrying at her head the two Royal sons of their much beloved and Royal father. They are sailing in company with the Right Rev. the Fathers in God, our Christian Bishops, with Nobles and Senators, and you, (directing his attention to the Members) who are the excellent of the earth. This fleet is not attended with the march of armies, or garments rolled in blood, but with wind and tide in her favor, proceeding into every port with a flag of truce, upon which is inscribed, *God in Christ reconciling the world unto himself*. You are now saying, let Ethiopia stretch out her hands to receive the Bible. As the disciples of the blessed Jesus; and, actuated by his Spirit, you are exhorted to proceed by cordial co-operation. The Committee appear like a body of pioneers, who are gone forth to prepare the way for the Millennial Car of the Son of God; that he has already announced his approach is very evident, from the report which has this day been read. We now only solicit your prayers—let us most cordially unite in this petition, *Our Father, who art in heaven, hallowed be thy name, thy kingdom come*. In answer to such Petitions, you may possibly hear of some Lord High Treasurer in Ethiopia, or of some PHILIP riding in his chariot in a distant land, who are anxiously solicitous to understand the way of God more perfectly. It gave him great pleasure so observe to many young persons whose faces wore an aspect of delight, who were ready to come forward to fill up vacant places, as others might be removed. He earnestly recommended to them a personal attention to the Bible. It was from this source, that he had enjoyed so great a share of domestic peace and happiness; he attributed the whole to the Bible—having early in life placed that

book as a governor in his house and family. He cordially seconded the motion of thanks to the Committee.

Rev. W. CUNNINGHAM† moved the thanks to HENRY THORNTON, Esq. M. P. as Treasurer. He well knew the peculiar and arduous duties, which necessarily occupied his attention. His labors had lately saved the country the sum of 300,000*l.* the attention, therefore, which he gave that Society, in common with others, was deserving their warmest acknowledgments. He described in the most animated manner, the success which had attended the Society—he considered that every great object, either in politics or religion, had been attained by the recognition of the principle, which formed the basis of that Institution. By dropping the lesser shades of difference, and uniting in the greater and more important. Was not this principle recognised in Magna Charta? Was it not again recognised in the Bill of Rights? He proceeded to exemplify the operation of this principle, by the introduction of the Everlasting Gospel, after the resurrection of the Savior. Did not the Jew consent no longer to be called the child of Abraham, but the child of God? He did not mean to assert that this union merely produced the event, but that it assisted it. It smote the rock, and the waters flowed. At the reformation, the operation of the same principle became visible. Did not the Catholic descend from his own pedestal and monkish habits mingling in the common walks of life? And for a third instance of the recognition of this principle, he turned towards this Society. Had not the operation of the same principle produced similar effects? It had sunk all inferior distinctions to promote one common cause, the cause of God. The Christian was convinced, that in prosecuting this object, he was to forget his own things, to care for the things which are Jesus Christ's. What a sublime spectacle does this Society present? What is the object which cements every heart?—The word of the Lord. Need I desire any higher honor or distinction for myself or family, than to become hewers of wood, and drawers of water in this great temple.

H. THORNTON, Esq. M. P. acknowledged that the proposal of being Treasurer to the British and Foreign Bible Society, at its commencement, was acceded to by him with his accustomed interest for charitable institutions, without possessing

† *A very eloquent and distinguished minister of the Church of England. He is, if we mistake not, quite in his youth, and has but lately attracted the public notice.*

* *An eminent dissenting minister in London.*

the smallest expectation of the magnitude and importance of the undertaking, or the amazing benefits which have since been produced. The unexampled progress which it had attained, gave him the utmost pleasure and delight. Among the numerous Auxiliary Societies which had been formed, he could not but record the noble example of the inhabitants of Southwark; in the superiority of their contributions they had peculiar claims upon his attention. He considered such examples as an index of the rising character of the age. After giving some general outline of the funds and prosperity of the Institution, he concluded by some remarks on the spirit of unity which characterized the Society, and the good effects it was ultimately likely to produce.

Lord GAMBIE* Vice-President, moved the thanks to the Secretaries. The disinterested zeal, and gratuitous services of the Secretaries of this Society, had peculiar claims upon their attention. How shall we reward them? They will most assuredly be rewarded. They had peculiar claims upon the country at large. He thought they even merited some distinguished national reward. Every one connected with that Institution, was well aware of the extent of their services. They most certainly would be rewarded, and they knew it. Verily, they had their reward in their own consciences, and would certainly receive it in the world to come.

Rev. Dr. YOUNG seconded the motion of thanks to the Secretaries, in a neat and elegant speech, in which he described the success and glory of the Society, and its increasing and most enlarged prosperity. It was singular for the disinterested zeal of its members, and the benefit which must result from their labors. He made those allusions to Ireland, which had already felt its beneficial effects. He bore ample testimony to the indefatigable labor of the Secretaries, and united in the general feeling which pervaded the assembly, that the word of the Lord might go forth into all the lands.

Rev. Mr. STEINKOPFF,† in a very impressive and feeling manner, acknowledged the tribute paid to him, and his brother Secretaries. He felt most cordially attached to the British Empire. This feeling had been likewise strongly felt in the different parts of the Continent which he lately visited, and he was desired by the

different inhabitants, to present their most grateful acknowledgments. They received the Bible with tears of affection, mingled with grateful joy. He felt the high honor of being employed in so great and noble a cause, and with much humility offered up a devout ejaculation, that the Almighty would shower down the choicest of his blessings upon the Royal patrons, the distinguished prelates and nobles, and all who supported that valuable Institution.

The Rev. Mr. HUGHES‡ followed in a speech, which we very much lament our inability fully to report. It was given with all the neatness and eloquence, for which he is so justly distinguished. They had been stimulated, he observed in their exertions, by the general approbation of the public, and the increasing support afforded to the Society. If any thing could give additional force to that stimulus which they had already received, it was the pleasure and the scenes of that day. He beheld with feelings of sacred delight, the royal splendor which now overshadowed them, at once to enlighten and protect their steps. Such was the desire excited in his breast, for the welfare and prosperity of this cause, that he could even die to promote it. He spoke of his colleagues, as uniting with him most cordially, in acknowledging with gratitude, the approbation they had now received. But, though they did not disregard the approbation of the Public, he trusted, that they were moved by still higher motives—the approbation of God, the prosperity of his cause, and the exhibition of his glory. He could state that their zeal had lost nothing of its original ardor. Have we been bold, we will be bolder still. His fellow laborer (Mr. Owen) wished him to answer in his name, but he thought that they would rather hear him speak for himself, and that every man ought to transact his own business. He might say for him, that he would be all that he has hitherto been; he has opened his mouth for God, and he cannot go back. Each of them felt this cause, as forming part of his intellectual existence, and moral nature; they likewise felt the awful responsibility of the office, and its connexion with righteousness and future glory. Their regards were mutual. While employed in different parts of the country, they had been fellow-laborers, and equally desirous to lighten each others burdens. In these visits to the country, their labors were amply repaid, by the satisfaction they received, and by the delightful harmony which they witnessed. But, while he spoke of the assistance received, he could not forget, during the absence of his colleague,

* *An Admiral in the British Navy highly respected for his religious character, and his zealous patronage of charitable institutions.*

† *Mr. S. is a native of the continent of Europe; we believe a German.*

‡ *Mr. H. is a Baptist.*

the friendly co-operation of a Burn, a Cunningham, and a Gisborne,* names well known in that assembly, whose kind and friendly aid had supplied every want. They also were well assured, that much of the reputation of that Society, depended upon the circumspection of their own conduct. Upon all occasions, they had endeavored to maintain a conscience void of offence, both towards God and man; fully alive to the dignity and importance of the object engaging their attention. Their imaginations had often dwelt with peculiar ardor and grateful delight, on the progressive dignity and rapid prosperity of this Institution.

"Grace was in all her steps,—heav'n in her eye,
In every gesture, dignity and love!"

What a noble example does she exhibit to posterity. Who would not feel elevated by her spirit, and impressed by her example?

The bishop of NORWICH proposed a vote of thanks to the Presbytery of Glasgow, &c. His Lordship recommended their example as worthy of imitation. There ought to be no difference of opinion, as to the objects of this Society; and he trusted ere long there would be none. Her character had been ably defined, by one of the most learned and able divines of the present age (Dr. Milner) "the cultivation of brotherly love here, and the benefit of their immortal souls hereafter." Here, Brethren, learn to dwell together in unity—we do not ask, are you a Churchman or a Dissenter; but, do you love vital Christianity? Do you prefer that the word of God should be circulated without note or comment, rather than the increase of your own particular party? If this be the case, we hail you as a brother and a friend, in the name of the Lord. To promote this spirit, may we ever remember that the kingdom of Christ is a kingdom of righteousness and purity, connected with meekness, humility, and universal charity.

The CHANCELLOR of the EXCHEQUER, seconded the above motion.

Rev. W. DEALTRY,† proposed a vote of thanks to the Auxiliary Societies, in a speech replete with animated strains of eloquence. When he reflected upon the dignity, grandeur, and beauty, of the British and Foreign Bible Society in its progressive influence and importance, he was

* The celebrated writer of that name on *Moral Philosophy*.

† Mr. D. is examining chaplain to the Bishop of Norwich, and Professor of Mathematics in a respectable literary institution.

led to inquire—Does there exist an Institution in the world, that presents a spectacle so august and commanding? Those persons who predicted the shortness of its duration, have proved to the world that they are not gifted with the talent of prophecy. By what shall we estimate its progress and importance, but by its peculiarities and collateral effects. Its genius is marked with the greatest simplicity; and, therefore, it has produced corresponding effects—its triumphs have been exhibited throughout the United Kingdom—its echo has resounded from East to West, from North to South. Our Auxiliary Societies roll forward in rapid succession, and continue to afford new pleasure and delight. What scenes are now opening on the shores of India, for the greatest exertions of this valuable Society; it is not only in Britain that her usefulness is extended, but she seems to grasp in her benevolent arms, the very globe we inhabit. Let us, therefore, be animated with the spirit which her influence is calculated to cherish and inspire, and unite to spread her glories throughout the world.

The above Resolution was seconded by the Lord Bishop of St. David's.

Rev. Dr. THORPE acknowledged to the above. He took occasion to represent the very destitute state of Ireland, when the British and Foreign Bible Society was first instituted. At that period, not one third of the inhabitants had seen a Bible; it was not on sale in above 15 places; but since this period, a great change had been produced. Their progress was attended with many difficulties—they had to proceed up hill; but now they had gained the very summit of the hill. At first their income was only 900*l.* but last year it amounted to 4000*l.* and they distributed no less than 40,000 Bibles; they were able now to proceed forward without the aid of the Parent Institution. The feeling which it had excited in Ireland, was similar to that which is seen and felt here this day—it pervaded all classes of Society—it received the patronage of the whole bench of Bishops, except two or three; they all felt the general impulse. The Noble Marquis of DOWNSHIRE, who had already formed two Bible Associations upon his estates, organised a third, and brought it to maturity and perfection himself. All the different denominations of Christians were eager to promote this cause; even the Catholics unite to promote it, and were eager to receive and to read the Bible. This we can evince from personal knowledge. In one Catholic town, were we expected to receive no assistance, and where we could not get any from the Protestants, the Catholics

came forward, and called the meeting; and, when we explained to them the Catholic wants, the wants of Europe; and the wants of India, and the necessity for its universal distribution, the cloud dispersed, and they most cheerfully lent their active assistance and co-operation.

The President, having left the chair,

The Bishop of CLOYNE, moved thanks to Lord TEIGNMOUTH for the business of the day. The spirit which has been so happily produced, shall I say, so miraculously awakened, in this island, argues well for our native country. While the Almighty is using us as the instruments for his glory, and for the general benefit of mankind, we cannot but rejoice. Our wishes and our desires may expand—it is God's will—let the whole earth be filled with his glory.

Rev. Mr. OWEN* closed the business of the day, in a speech distinguished by strokes of masterly eloquence, and abounding with lively remarks on the scenes of that day. He adverted in a very feeling manner to the Royal patronage which had now been granted to the Society, and to the active means which had been employed during the past year on the Continent of Europe, to promote the same cause—to excite the same spirit, and for the production of similar effects.—He united his testimony to the talents, the character and piety of the late Rev. Mr. ROBINSON of Leicester. He was all that had been described. But while he recollected that venerable clergyman, he could not fail to associate in his mind, another inhabitant of that town, with whom he had so successfully co-operated, and who, notwithstanding the minor shades of difference, had united most affectionately with him in every thing that could promote the cause of God. He could not forget one, who, for strength of mind and solidity of judgment, a genuine classical taste, with a richness of imagery and exquisite fire, and delicacy of imagination, one who combined all these rare, and other most distinguished talents, with the greatest humility, meekness, modesty, simplicity, and most affectionate piety;—a man who stands unrivalled either within or without the pale of the establishment, he meant the Rev. ROBERT HALL. This character most cordially united with our departed friend; the Dissenter was lost in the man,

* *Mr. Owen is a minister of the Church of England. His high encomium on the Rev. Robert Hall, a Baptist, is not less honorable to himself than to the deserving subject of it. Here is genuine liberality. Here are Christian deference, respect, and affection.*

the scholar, and the Christian—they took sweet counsel together, and walked to the house of God. After some desultory remarks, he concluded the service of the day by a devout aspiration, *Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen.*

Thus ended, perhaps, the most interesting Meeting that ever was held in this or any other country. The business occupied nearly six hours; and, we believe, all who were successful in getting admission returned much gratified at hearing the Report, and the very excellent and animated speeches, delivered by men of the first characters in the country for piety, learning, and rank. The amount of the income for the past year justified our calculation, by which, we anticipated in our last, that it would double that of the preceding year.†

ADDRESS OF THE LONDON MISSIONARY SOCIETY.

At a General Meeting of the Missionary Society, held April the 5th, 1813, at the *New London Tavern, Cheapside*, THOMAS HAYTER, Esq. in the Chair, the following Resolutions were unanimously adopted:—

Resolved,

I. That impressed with a lively sense of the inestimable benefits resulting to ourselves personally, and to the British Nation generally, from the knowledge of the Gospel of Christ, we view with deep compassion the vast portion of our fellow men who are still destitute of it, and we regard it to be the peculiar and bounden duty of every Christian to use his best endeavors to dispel from their minds, the deplorable ignorance in which they are involved.

II. That we have long beheld with poignant grief the fatal Superstition, the horrible Rites, and the degrading Immorality which prevail among the immense population of India, now our fellow-subjects, and have fondly cherished the hope that their relation with our country might become the means of gradually introducing them into a happy community in the religious and social blessings which the inhabitants of Great Britain enjoy.

III. That we consider the instruction of the Natives in the art of Reading, the translation of the Holy Scriptures into the

† *The income for the preceding year was above 43,500*l*, i. e. above \$193,300; of course, the income of the last year must have been nearly \$400,000.*

living languages, and the peaceable promulgation of their sacred contents by preaching, to be the proper means of accomplishing this desirable end; and in conjunction with the blessings of the mild and equitable Government of Great Britain, to furnish at the same time the surest bond of their attachment as subjects to the state which introduces them into the enjoyment of such distinguished privileges.

IV. That after the incontrovertible proofs which experience hath afforded of the benefits resulting from the labor of Christian Missionaries, as well among the Natives as European Settlers, so far as they have been employed, we have witnessed with proportionate concern, the obstructions which the Missionaries of our own and of other Societies have experienced in the discharge of their disinterested and benevolent functions, whilst no allegation against their character or demeanor was or could be preferred.

V. That we regard such impediments to the dissemination of the Word of God to be in direct opposition to His positive command, and, as proceeding from a Christian authority, to be peculiarly offensive to the Divine Majesty, and likely to draw down His displeasure upon our government and country; and on this, and other grounds, we declare our conviction that every such hindrance, is as impolitic in its tendency, as it is unjust and irreligious in its nature.

VI. That we feel ourselves bound in duty to put in our claim also in behalf of our fellow subjects and fellow Christians inhabiting India, that they may be allowed the free and full exercise of their religion, in the manner most agreeable to the dictates of their own consciences, according to the right inherent in them as subjects of the British Crown, and of which right they are deprived so long as the residence among them of such Ministers as they approve and prefer is not secured to them by law.

VII. That as the renewal of the Charter of the Honorable East India Company is under the consideration of the Legislature, we will present an humble petition to both Houses of Parliament, that in the new Charter to be granted to the Company, such provisions may be inserted as shall afford sufficient facility to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of useful knowledge, and of moral and religious improvement; and also such regulations as shall prevent the obstruction of their endeavors for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

VIII. That the Petition now read, be adopted, and that it be left at the Bar of this House for Signature.

IX. That the thanks of this Meeting be given to Thomas Hayter, Esq. for his conduct in the Chair.

GEORGE BURDER, *Secretary.*

PETITION OF THE LONDON MISSIONARY SOCIETY.

The following is the petition mentioned in the eighth resolution. It was presented to the House of Commons by Mr. Wilberforce, and to the House of Lords by Lord Erskine.

To the Honorable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

THE humble Petition of the undersigned Persons residing in or near the Metropolis, being the Treasurer, Secretaries, Directors, and Members of a certain voluntary Society, known by the name of the MISSIONARY SOCIETY, instituted in the year 1795, whose sole object is to spread among Heathen and other unenlightened Nations, the knowledge of the Christian Religion,

SHEWETH,

THAT the inhabitants of the populous regions in India, which form an important portion of the British Empire, being involved in the most deplorable state of moral darkness, and under the influence of the most abominable and degrading superstitions, have a pre-eminent claim on the compassionate feelings and benevolent services of British Christians.

That this sympathetic disposition has been powerfully felt throughout the kingdom, and plans have been formed, and adequate instruments and funds provided for the purpose of extending the knowledge of the Christian religion in India.

That the charters which have been granted to the East India Company have provided that every person desirous of proceeding to and residing in that country, should previously obtain a licence for that purpose from the Directors of that Company.

That although this regulation may have been proper and necessary for commercial and political purposes, yet your petitioners humbly conceive that it was not intended to impede the progress of Christianity, or place under the control of the Directors, a subject so intimately connected with the moral and intellectual condition of man, and his final destiny.

That this power, so vested in the Company, has unhappily been the occasion of obstructing, in a great degree, the execution of those benevolent plans which had for their object the propagation of the Christian religion in India.

That the opinions which have been expressed, both as to the impracticability of attaining this object, and the danger of civil commotion in attempting it, are regarded by your petitioners as founded either in prejudice or misapprehension, and are demonstrated to be erroneous by the evidence of facts.

That the Missionary Society through the kindness of the executive Government, which they have on all occasions experienced, and most gratefully acknowledge, have for several years past had Missionary stations in the Colonies of the Cape of Good Hope, Demarara, Trinidad, Tobago, and also on the Continent of India, and they are willing to appeal to the governors presiding over them, as to the character and proceedings of those Missionaries, and as to the conduct of those who attend on their instructions.

That the Missionaries sent out by your petitioners,—desirous only of protection and not seeking to be invested with civil authority, will not have the power any more than the inclination to promote Christianity by means of coercion—it would moreover be inconsistent with their principles, as also with their success, which requires a peaceful, and not a disturbed state of society.

That in the propagation of Christianity in India, their Missionaries are instructed not to excite the prejudices of the natives, by declamations against their superstitions—but to rely for their success upon the divine blessing attending a candid statement of the evidences which sustain the Christian religion, of the sacred doctrines, promises, and precepts of which it principally consists—and on their exemplary and blameless lives, attended by deeds of kindness, and good will to the natives.

(That your petitioners are not merely willing, but very desirous that the Government both at home and in India, should be fully acquainted both with their principles and their measures, by which it will appear that their Missionaries receive full instructions on the great Christian principles, which form good and peaceable subjects and useful members of civil society.)

That your petitioners being most firmly attached to the constitution of the country, and ardently desirous of its true prosperity, dignity, and perpetuity, and being convinced that the stability and glory of Christian nations, depend on the practice of Christian duties, are conscious that in endeavoring to diffuse the principles of Christianity to the utmost extent of the British dominions and influence—they are acting on the purest principles of patriotism, and rendering the most important services to their country.

That in conformity with these views,

your Petitioners receive the highest satisfaction from the resolution of your Honorable House, passed in the year 1793, viz.

“That it is the peculiar and bounden duty of the British Legislature, to promote by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India, and that for these ends such measures ought to be adopted, as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.”

And your Petitioners therefore humbly hope, and earnestly intreat your Honorable House, that in the Charter intended to be granted to the East India Company, such provisions may be made, as may secure the admission of Christian Ministers and Missionaries into India, and their protection there so long as they shall act agreeably to the laws, and to the duties of good and peaceable subjects.

And your Petitioners shall ever pray, &c.

REPORT OF THE DIRECTORS TO THE LONDON MISSIONARY SOCIETY, MAY 13, 1813.

(Continued from p. 139.)

The state of religion at Cape Town appears to be encouraging, especially among the soldiers. Mr. Thom preaches to them with great acceptance and usefulness; and they have addressed a letter to the Directors, earnestly requesting that he may continue at the Cape as their stated minister. No sooner had he landed, than a quantity of books, to the value of nearly 200*l.* which he took out for India, were purchased by the soldiers, many of whom are of the 93d regiment (Scot's Highlanders.)

Mr. Milne, the intended assistant of Mr. Morrison, with Mrs. M. who had arrived safely at the Cape, sailed from thence for the Isle of France on the 26th of January.

On the whole, we have every reason to hope that the Missions in Africa, especially when they shall have been regulated by the judicious arrangements of Mr. Campbell, will, with the divine blessing, be productive of the most beneficial effects.

INDIA.

THE Directors now beg leave to lead your attention to that part of the habitable globe which has lately, more than ever, interested the feelings of the religious world—British India—a country said to contain sixty millions of the human race, most of whom are in a deplorable state of moral degradation, in consequence of that system of gross error and horrible superstition which prevails among them, and

from which it has been the highest ambition of this Society, in common with similar associations of their fellow Christians, to labor to deliver them.

How far it may please the great Ruler of the world to influence the Legislature of this country in removing the present obstructions to the labors of Missionaries, and to facilitate their future operations, we cannot at present determine; but the Directors have never, for a single moment, lost sight of this great object, which was so strongly recommended to their vigilant attention at our last Annual Meeting; but have faithfully represented to his Majesty's ministers the wishes of this Society that, in case of the renewal of the Charter of the East India Company, some provision to the following effect may be introduced, viz. "It shall be lawful for Missionaries and Ministers of the church of England, of the church of Scotland, and of the several denominations of Protestant Dissenters, duly recommended by the respective bodies to which they belong, to proceed to India, and reside there, under the protection of Government, while they conduct themselves in a peaceable and prudent manner, for the purpose of diffusing among the inhabitants of that country, the knowledge of Christianity, as well as for the religious advantage of British subjects of all denominations resident in India." And although the Directors were empowered; by your resolution of last year, to present petitions in the name of the Society at large, to both houses of Parliament on this important subject, they thought it preferable to convene a General Special meeting of the members of the Society resident in and about London, which took place on the 5th day of April last, and was numerously attended. The Resolutions formed on that occasion, and the Petitions then adopted, have already been generally circulated, and will also appear in the Appendix to this Report, as a memorial of that Christian philanthropy which warms the heart of every member of this Institution. It is proper also to mention that not in London only, but in a great number of places throughout the country, the members and friends of this Society, as well as their fellow Christians of various denominations, have manifested the same pious zeal by their petitions to Parliament for the same purpose.

Leaving to the disposal and control of the Great Head of the church those legislative proceedings which may affect the future progress of India Missions, the Directors, will give a general statement of what has been attempted by their Missionaries in that country during the past year, lamenting however, that some expected despatches not having yet arrived,

they cannot present intelligence of so late a date as might be wished.

TRAVANCORE.

From Mr. Ringletaube they have heard but little; but it appears that he continues to labor in six or seven different places in the district of Travancore, in churches which he has erected, and where he steadily preaches the Gospel and administers Christian ordinances; he also employs five or six native schoolmasters for the instruction of youth; he has likewise several boys in training, who assist him in reading, writing, and singing, one of whom always accompanies him on his preaching excursions; they are also occasionally sent into the villages, among the scattered proselytes, to teach them the catechism. He speaks particularly of a Mr. Fleury, who has proved the most useful of all his assistants. The labors of these schoolmasters are, Mr. Ringletaube states, of great advantage to the rising generation, not only as to their respectability and temporal prosperity, but as conducive to their spiritual good; "for," he observes, "it is in vain to print and distribute bibles, if there are none who can read them." The expense, however, of these operations has been heavier than before, on account of a great scarcity of grain occasioned by a long drought felt all over the south of the peninsula.

VIZAGAPATAM.

The affairs of this important station are, we trust, in a prosperous state. Mr. Pritchett, who, after the death of Mr. Brain, found it necessary to leave the Burman country, has joined his brethren in India. After being long detained at Calcutta, and under circumstances at times difficult and distressing, he was at length enabled to reach Vizagapatam, and unite with the Brethren Gordon and Lee, who greatly needed his assistance, in consequence of the loss they had sustained by the death of the excellent Des Granges.

These missionaries inform us that the Gospels of Matthew, Mark and Luke, translated at Vizagapatam, are printed, and a quantity of them for distribution was expected by the return of the Bramin Anunderayer from Calcutta; this, they say, "they hope will be rendered an important benefit to the surrounding multitude, many of whom will eagerly peruse it." They are still proceeding with the work of translation; Mr. Gordon has commenced the Gospel of St. John, and Mr. Lee the book of Genesis; and they flatter themselves that from their residence and conversation among the people who speak

it in its purity, their Telinga translation will be found more accurate than any other can well be expected to be where the language is understood by few. In this good and great work they will now be much assisted by Mr. Pritchett, who made some progress in the language while at Calcutta, under the tuition of Anude-rayer.

The congregations to which they preach, both at the Fort, and at the Mis-sion-house, have been much better at-tended than before, and the auditors have listened with more serious attention to the word. They were in hope of an addition to their little church, and speak with sat-isfaction of a European lady whose first religious impressions were derived from the conversation and example of the late Mr. Des Granges.

"With regard to the **SCHOOLS**," say they, "we are happy to state that the boys, both Natives and Half-casts, con-tinue to improve." Some addition has been made to the number of our **CHARITY BOYS**, and the subscriptions for the sup-port of that institution have been a little augmented." Nor are the female Mis-sionaries† at this station idle spectators; they attend daily to a **FREE SCHOOL**, which has been commenced for the instruction of *Girls*, both native and country-born,‡ those who have hitherto attended are of the latter description, and are perhaps greater objects of compassion than the former, being reduced to almost the lowest degree of wretchedness.

(To be continued.)

DONATIONS TO FOREIGN MISSIONS.

Aug. 14, 1813. From the For-
eign Mission Society of
Portland and the Vicinity,
by Mr. Levi Cutter, their
Treasurer, \$200 00
From the Female cent Society
Carried forward \$200 00

* *A pamphlet is just published, entitled "INDIAN CIVILIZATION; or, Report of a successful Experiment, made during two years on that subject, in fifteen Tamul, and five English Native Free Schools; with Proposals for establishing a separ-ate liberal Native School Society, humbly submitted to the judgment and patronage of the Governments of the Hon. East In-dia Company of the respectable Religious Societies, and the generous and charita-ble Public, by the Rev. C. S. John, Se-nior of the Danish Mission at Tranque-bar, &c. &c."* We recommend this sen-sible tract to the attention of the Society.

† The widow Des Grauges (with her children) rejoined the mission at the close of the year 1811.

‡ That is, half-cast.

Brought forward \$200 00
in Falmouth, (Maine,) by
the Rev. Mr. Hilliard, 20 00
From a friend to missions, 20
19. From ladies in Montpelier,
remitted by the Rev. Ches-
ter Wright, 24 00
21. From the Foreign Mission-
ary Society of Springfield
and the neighboring towns,
by the Hon. George Bliss, 45 00
From the Female Cent Socie-
ty in North Preston, (Conn.)
toward the Serampore loss,
by Gen. Huntington, \$28 70
From Mr. Elisha Abel of
Preston, 5 00
From a friend of missions. 1 00
From a female friend of
Missions, by Mr. Hen-
ry Hudson, 3 00
From Mrs. Mercy Tyler,
Mount Ararat, Susque-
hannah county, (Penn.) 1 25
From the female Cent
Society in Somers, 13 50
From Enoch Perkins,
Esq. Treasurer of the
Foreign Mission Soci-
ety of the North As-
sociation of Hart-
ford county, 62 50—114 95
23. From the Female
Cent Society in Har-
ford (Penn.) by Mr.
P. W. Gallaudet, \$2 72
From Mr. P. Ely, of
Simsbury, 1 00—3 75
25. From the Foreign Mis-
sionary Society in Saco,
(Maine.) by the Rev. Dr.
Woods, 15 00

422 90

CENT INSTITUTION.

The Treasurer of the Cent Institution has communicated the following sums since our last; viz.

July 29. From ladies in West-
borough, by the Rev. Mr.
Rockwood, \$23 50
Aug. 3. From a lady in Boston, 5 00
From several ladies in Boston, 10 00
38 50

TO CORRESPONDENTS.

THE poem of *Εὐθυλαστός*, which has lain on our files for some time, is too carelessly written. The thoughts are correct and interesting; but the labor of correc-tion would be too great.

The communication of Mr. Webster is received.

Obituary notices and literary intelli-gence are necessarily omitted.

We intend to commence in our next number a translation from a treatise on the Trinity in German.